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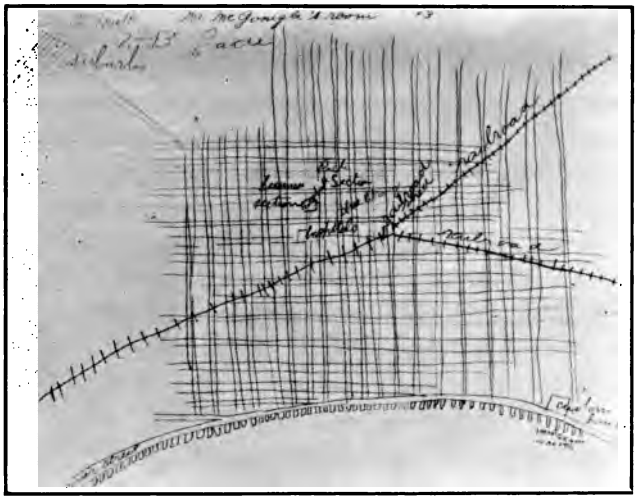
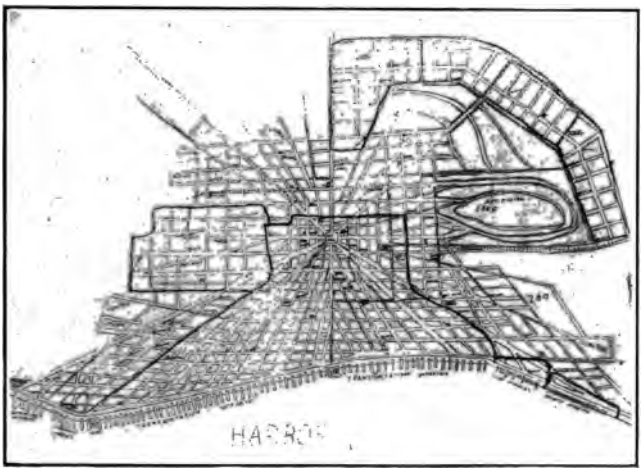
CHARACTER DEVELOPMENT

A PRACTICAL GRADED SCHOOL COURSE

CHARLES KEEN TAYLOR





FIRST AND SECOND ATTEMPTS AT CITY PLANNING BY A SEVENTH-GRADE BOY

CHARACTER DEVELOPMENT

A PRACTICAL GRADED SCHOOL COURSE

CORRELATING
LESSONS IN GENERAL MORALS, CITIZENSHIP
DOMESTIC SCIENCE, PHYSICAL TRAINING
VOCATIONAL GUIDANCE AND RECREATION

BY

CHARLES KEEN TAYLOR, B.S., M.A.

Director of the Experiment in Moral Education developed in the Philadelphia Schools; Lecturer on Educational Psychology

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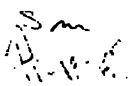

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PREFACE

It is refreshing in the war of words about moral education in public schools to read about things already done. Mr. Taylor is not a theorist nor a speculator nor a debater. His long experience with children and his practical approach to them from several angles convinces him that moral training, the real and actual manufacture of a good boy or girl, is a large and many-sided undertaking. A child is a mass of struggling potentialities. Heredity has poured into him the instincts and impulses of the ages; nature has endowed him with mind and body; environment and teaching are playing their streams of efforts upon him. Yet he is a unit, a Bergsonian universe of movements, an organism growing and changing every minute. How blessedly easy would moral training be if only the child were really as simple an entity as the older disciplinarians thought him!

This new conception of the child and the breadth of moral training, Mr. Taylor has caught and developed. He sees that a child grows; he sees that morality must grow, too. I believe this book will serve to forward the new and larger view of moral education. It will appeal to all

of us who see visions, and satisfy the rest of us who want practical demonstrations. I pray with all my heart it will aid in the emancipation of children from the barbarisms visited upon them in the name of morality, and will bring into their lives the freedom and happiness their essential and natural righteousness deserves.

ARTHUR HOLMES.

STATE COLLEGE, PA.

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INTRODUCTION

Character development, in the broadest meaning of that term, should include what is generally called "moral education," as well as specific education in the different fields of morals, so to speak. For instance there are what may be termed "political" morals, which would include citizenship; then there are what may be called vocational morals, or business morals, or occupational morals; finally there are the so-called personal morals, which cover a man's relations with his own character, so to speak, and his relations with his fellow men—relations which have nothing to do directly with political or occupational morals.

We no longer believe that the "moral" side of one's nature is independent of the physical and mental parts of one's make-up. The moral, mental, and physical are so intimately related that what affects one affects the other two. So when we take up the broad question of moral education, we must consider also the mental and physical conditions that particularly affect the moral condition.

Until very lately mental training, moral training, and, to a large extent, physical training,

have been carried on, as well as might be, by entirely unconnected agencies. Lately, however, educational experts are beginning to be aware of the close connection between the physical and mental, if not the physical and moral, and so are giving physical training a more and more important place in the school. To the church has been left, to a large extent, the direct and specific moral education—to the church and to the home. The school has made little attempt to educate in any one of the moral fields. There has been no consistent teaching in citizenship, in occupational morality, and, of course, nothing in private morals. All this has been left to the home and to the church, and both of these have failed, to a large degree, for a variety of reasons.

One reason for the failure of the church is that its teaching has been unconnected with the daily needs of the children; it has not based the character and method of its teaching upon a knowledge of child psychology. Furthermore, it has failed utterly to connect in a practical way the physical and the mental life with the moral.

The average home has failed also, often through neglect, often through an ignorance of needs and methods, often through diffidence, and often because the home has not been aware that it has any duty beyond seeing that the children are well fed and clothed. We must remember,

too, that a great number of homes are those of people who find it hard to make both ends meet. Often both parents are workers, which makes it almost impossible for them to do anything worth while for their children, even if they were aware of a need and knew what to do.

Again, many homes are those of new-comers in this country, of people who are absolutely ignorant of our manners, our customs, our history, our ideals, and our government. These people cannot help their children, even if they would.

So it seems that the work must be done by the schools, and, after all, *moral* education is more important than any other kind. The status of a nation depends upon the character of its people rather than upon their knowledge of the parts of speech and of arithmetical complexities.

The school, in fact, is beginning to take up such matters. We see developing a certain amount of physical training, manual training, and domestic science, although there is little or no correlation between the different activities that really make for moral education.

A school system, to make a scheme of moral education or character development really effective, should be provided with what might be termed a *Department of Moral Education*, which would be under a director whose work it would be to so correlate the different phases of the

system that they would work together for the same end, instead of going at it independently, and often at cross purposes.

Under the Director of Moral Education should be several sub-directors, having direct charge of the following activities: Recreation, Physical Training, Medical Inspection, Domestic Science, Vocational Guidance, Citizenship, and, finally, General Ethics.

The director should have considerable authority in general educational matters, so that his advice would be considered when it concerned the actual mental work done by children of different grades at different stages of development. We have been too apt to apportion different subjects to be studied by children at different stages of development without being sure that the children of a certain stage of development were psychologically fitted for certain subjects. Not only so, but the actual methods of teaching these subjects have been developed more from the standpoint of expediency than from knowledge of the psychological capacities and characteristics of children. The director should have, therefore, a good working knowledge of practical child psychology, or he should have an expert child psychologist as an adviser, so that each subject to be studied could be discussed and finally given to children at the proper stage of

mental development, and in a method best suited to their natural characteristics—that is, the characteristics natural to them at that time.

The departments of medical examination, physical training, and recreation should work closely together. The physical-training staff should have at hand the results of the medical and physical examination of every child, and suit their exercises directly to the needs of the children. The department of recreation should see to it that through interest in recreation and sports the children are encouraged to follow the advice of the physical-training representatives.

The departments of physical training and medical inspection should supply trained nurses and lecturers to aid in branches of the work carried on under the general name of domestic science; for the latter subject should include practical "home" hygiene, the care of infants, and the like, and should be given to the girls of the lower grades—as low as the fourth at least, since many of the girls will shortly be workers, and, not long afterward, wives. Such subjects are, in rare instances, given in high schools, but so few girls ever get to high school that the work there barely touches the surface of the need. The girls who need real domestic science the most are those who must leave school at fourteen—and not the high-school girls.

The recreational department should aid the domestic-science department by teaching through recreation facts helpful to future housewives. The class-room work in ethics should help all the other branches by showing their ethical significance to the children. And so it is that each one of the various branches which go to make moral education should help the others—and co-operate with them with great increase of efficiency as a result.

The fact is that all these subjects are really concerned with the moral development of the child, and therefore, logically, must be taught in their actual connections, if the work is to be natural and effective. In the following pages this work will be described in considerable detail. It might be said that these lessons have been written under exceptional circumstances. Each one has been tried in typical public schools, and the form in which they now appear is the result of this preliminary trying-out.

It will be found that the work has been planned to cover the usual school ages of from six to fourteen years inclusive, corresponding with the usual first to eighth grades inclusive of the public schools. The attempt has been made to give complete explanation for each topic considered. Many of these are supposed to be handled by the grade teachers. The average teacher has enough on

her hands without being required to look up a considerable amount of new material, and many have not the requisite experience necessary to make possible their developing an effective exercise when nothing but the topic is given. So it is that nearly all the necessary material for such class-room work is described with each topic.

In conclusion, the writer wishes to express his deep appreciation of the stimulating encouragement of Dr. Martin G. Brumbaugh, Superintendent of Public Schools for Philadelphia; the careful and helpful criticism of Dr. Arthur Holmes, Dean of the General Faculty of the Pennsylvania State College; and the invaluable co-operation of Miss Mary E. Leeds and Dr. Frieda Lippert, who have perfected much of the plan prepared for girls, and of the members of the Committee on Moral and Social Education of the Home and School League and the Civic Club of Philadelphia.

CHAPTER I

Children of Six and Seven Years

"*Why do you come to school?*" is an appropriate question for first-grade children. Let them think a little while and then have each one answer. Try to make the discussion as informal as may be, for, if too formal, the children will try to think of answers that will be likely to please the teacher rather than give their own opinions. Select the best answers and tell why they are the best.

A boy or a girl who has never gone to school cannot do certain things. What are they? Bring out the idea that reading is necessary, if we want to send messages to others and read others' messages to us.

The Value of School

When a man knows a great deal about some important thing, and everybody wants him to tell them about it, he cannot do so by speech, for that would take too long for speaker and listeners. So he finds it a good thing to be able to write down what he knows and have it all printed, and then the people who want his advice and knowledge can buy what he has written and read

it for themselves. And whenever they want to remember any part of his advice, they can always find it in the book—if they know how to read.

Perhaps a woman knows how to cook much better than most women, and knows of more nice things to eat than most. Then the others, of course, want to know about these things, because all good women want to be able to cook good things and to know of good things to cook. But the wise woman hasn't time to tell all she knows to all that want to know, for there may be thousands who would like to learn. If she cannot write, then very few can learn the good things she knows; but if she can write, then she puts down on paper all about the good dishes she can cook, and has it printed in a book. Then all the thousands of good women who want to know about these valuable things can buy the book and learn for themselves—that is, if they know how to read. If they can't read, they must get some one to read the book to them, though they will probably forget what they heard very soon. But if they can read, they can pick up the book at any time and learn what they want to know.

Perhaps a certain man may know a very great deal about building houses. Now lots of men want to know how houses can be built best—stone-masons, bricklayers, carpenters, plasterers, plumbers, and many others, all want to know how different parts of a house can be built best. Well, this man who knows so much about it certainly cannot go about and tell it all to everyone who wants to know; for, first of all, these folks would soon forget what he said, and second,

he wouldn't have time. So, if he can write, he puts what he knows into a book. Then all the workmen, if they can read, can learn all they need in the book; and, if they forget, they always have the book in which they can read again.

Try to have the children bring out instances where it is necessary to have a knowledge of reading and writing, and, if possible, make competitive the learning of these things in the class room. For instance, ask a boy if he has seen anything interesting or important; then tell him to try to write it on paper so that all the others could know of the matter, even if they lived far away. If the boy makes mistakes in his message—and it is most likely that he will—have the others show the mistakes, and make it competitive to have the least number of mistakes. The usual teaching of reading and writing interests the children very little. An active interest would accomplish wonders. Witness the success of the Montessori Method.

In School One Can Learn To Use One's Mind

Once there were two young men about eighteen years old who went to work in a factory. They did not know anything about the kind of work they did in that factory, and so began doing the very easy and simple things. The foreman showed them how to do these simple things, and after that, if they wished

to know more, and get better positions, and more money, and perhaps become foremen themselves—well, the foreman left all that to them. Each of these young men had to make his own way upward, if he wished to do more than these easy simple things in the factory. Naturally, they both wanted to do better, to earn more money, and get better and better positions.

The first one, John, thought about it a great deal. He wanted to do better, but the more he thought about it, the more puzzled he became. He could understand the work he was doing, for that was very simple; but the work the next man farther up was doing seemed very hard, and he could not quite understand how this higher man did it. John had never had to think more than was necessary, so he thought very slowly. Now John had never been to school. If he had gone to school, he would have been able to read, and, if he had been able to read, he would most likely have known that he could have learned a great deal about the higher man's work in books. And then, anyway, if he had only thought of it, he might have asked the higher man a few questions, now and then, and so have learned about that work. But he was ashamed to seem to know so little, and so did not ask the higher man anything for a long while.

Now Harry, the second young man, had gone to school all he could, and stopped going only because it was necessary for him to help at home. His parents worked hard, too, and every good son should help his parents, because they helped him when he was young. But Harry knew how to read and write. And he also

knew how to do things with numbers. He could add, subtract, divide, and do other useful things. Well, like John, he wanted to get a better position and earn more money, and so help his parents. He did not understand about the work the higher man was doing, but he knew that most information can be found in books; so, in the evenings he went to the library instead of hanging around corners as John did, and there he found books that had a lot of information about that kind of work. So Harry read these books, and understood almost all about the work of the man higher up, but not quite all. Harry was not ashamed to show he did not know a thing, for no person can know everything. So, when he had the chance, he asked the higher man many questions about the work, until, finally, he could do that kind of work himself. When the careful foreman saw that, he gave Harry the higher kind of work, and so he received more pay and could help his parents more and also have more things for himself.

After a while John, who had been thinking a long time, took courage to ask the man higher up, and the man explained his work to John. But John was a long time learning, for he did not have the help from the books, as Harry did. After a while John learned, too, and was given a position higher up. But he never caught up to Harry, for Harry kept on asking, and thinking, and reading, and kept going higher till he was a foreman himself. But John never became a foreman, because he never could learn, possibly, all the things that a foreman must know.

It should be made clear that to go to school is a privilege, and a very great one, that all children do not have.

Punctuality

Punctuality in the class should be insisted upon from the first, so that it may be made a *habit of mind.* The love of competition is a natural characteristic of all normal children, and, when used with discretion, can be made a valuable adjunct in child-training. So promptness may be approached in a competitive aspect, especially with young children, the most regular being made distinguished in some way. Young children have few ideas concerning the rightness or wrongness of things, but, by means of competition and other effectual means, they can be persuaded to do regularly a thing that is right till it becomes a habit. Punctuality can be made a habit in this way. A competition, with young children, will be a hundred times more effectual than all the lectures in the world on the value of promptness. Not that the lectures should be abandoned, but the lecture and the stimulus should work together, the first furnishing an understandable reason and the second a motive force. As the child grows older, the reason will become more and more the important part of the action.

There was a boy who often came to school late. He could have come to school on time always, but he was lazy, or did not stop to think about it. So he usually missed something that was taught at the beginning of school. Though he did not miss very much each time he was late, it amounted to so much that at the end of the year he did not know enough about some things to go into the class above, and was left down. There were other reasons, too. He was late in getting to school, as I said, and he was late often in getting his lessons ready.

So he was left down several times, and after a while found himself with little boys instead of with boys his own size. And when he finally left school, the boys of his own age were way up in the higher school, or they had gone to work and were getting along finely. Well, the boy who was late so often did not care about the higher school because he was so old and had lost so much time that he had to go to work. He got a place as office-boy. He was to go to the office and have everything in order by the time his employer arrived. For a week or two he did very well. Then one morning he was so late that the employer came before the boy got there, and the employer was not pleased at all. But he forgave the boy that time, and gave him good advice about promptness. He forgave the boy another time, too; but the third time was too much, so he told the boy that he would have to find another place. Well, the boy was discouraged, but he found another place as helper in a foundry. In a few weeks he began coming late again, and, of course, they would not have

him. It was the same with the next place, and the same with the next. And for some years that fellow had a hard time. His clothes looked very bad, because he could not earn money enough to buy new ones. He was often very hungry, for he could not earn money enough to have good meals. Finally, when he was quite grown up, one day he seemed to open his eyes for the first time. The boys he knew when he was a boy were all doing well, and he realized that all his trouble came from not being on time. It was very hard for him at first, for once you get a bad habit it is very hard to break, but when he got another place he made a great effort to be there promptly, and to do his work promptly. For a few months it was very hard, and he nearly failed a few times; but, the first thing you know, it became easier and easier, and soon he was prompt just through habit, and did not have to think anything about it. And then he was advanced and advanced, and earned more money, and lived comfortably.

Enlarge on what would happen if children did not have to come to class on time—the confusion that would ensue. Get the children to tell of various misfortunes that would arise if people of various professions or occupations were not on time. What would happen, for instance, if trains did not run on time, if business men and workmen could not be counted upon to arrive on time or to get their work done on time, if fire-engines did not come on time, and the like.

Tell the children to report next time what ill-happenings they had observed out of school from lack of promptness. Mere talking about such things, as has been said, is not enough—at least, when all the talking is done by the teacher. But if the children are enabled to recognize tardiness when they see it and to realize its bad effects, they have been given a clear idea which will be of great value in the molding of their characters.

Obedience

Obedience, a rational amount of it, should be made a habit. Obedience means self-control and not weak subserviency, as too often thought. A parent who allows a child to do as he pleases for fear of breaking his "will," does not give that child a will at all, but makes him merely "wilful," which is very different. A child who, against his own wishes, will make himself obey, must possess considerable self-control. Self-control means strength of character. Wilfulness means lack of strength. Be sure that what you require is in keeping with the mental development of your children—and then stick to your requirements.

Ask this question and encourage a general discussion: "*Why should children obey?*" What would be the result if people did not obey those who have direction over them and care of them?

It is very good for boys and girls to do things that are hard to do. If you do something that is hard to do, and if you do it well, it makes you strong, and every one wants to be strong. It is just like lifting heavy dumb-bells. It is hard to lift them up, but the more you lift them, the stronger your arms become. And so it is with doing things we do not want to do. Sometimes we are told to do things we do not want to do at all. We would much rather not. It is easy not to do it, perhaps, and very hard to do it. Well, if you make yourself do what you do not want to do, and make yourself do it well, it makes you strong. The person who can obey an order without waiting a while and without asking a whole lot of questions, is a good deal stronger than the person who does not obey. Suppose in an army the soldiers would not obey. There have been armies like that, but they have never won any victories, you may be sure!

Some time ago a wonderful body of soldiers, only four hundred strong, were ordered to make a cavalry charge against a strong battery of heavy cannon. It was a terrible thing. All the four-hundred knew the order was a mistake. But it was an *order*. It was a very hard one. To obey meant death for most of them. It would have been easy to make such an objection that the commanding general would have been notified, and then he would have discovered that the order was a mistake. But these brave men did not wait a minute. They were soldiers, and strong men, and so off they galloped, full speed, against those terrible cannon. It was a wonderful charge, but only

a few returned. Hardly ever have soldiers been declared such heroes as they were. Some day you should read the poem that Tennyson wrote about them.

Suppose that in a factory or in a workshop a workman would not obey an order of his foreman; or suppose the foreman would not obey *his* superior, and suppose even the high officers of the company would refuse to do the orders of the owners of the company. What would happen? Why, the work of the company would be spoiled. If one workman disobeyed, they would probably get another in his place, and so with the foreman. If the officers disobeyed, possibly the whole business would be ruined, the factory closed, and many people would have no work, and they would have great trouble. But all that is not very likely to happen. For the foreman would not have become a foreman if he had not been an obedient workman, and the superintendent would not have had his position if he had not been an obedient foreman. And so all the way up. The successful man knows how to obey directions.

And so it is in school, too. A boy or girl who cannot obey will not do well with lessons, and so will not be able to do well after leaving school, and will have a hard time keeping positions, too. So you should get in practice now for being successful, boys and girls, and obey your teacher, without hesitating a moment. And it should be the same at home, too. You should obey your parents without hesitating, they have done so much for you that you should do all you can for them. You will never be given charge of others till you learn to obey yourself.

Other stories may be told showing the results of disobedience on a steamer, in a store or the like. Then tell the children to watch for several days, when they are out of school, to see how many cases of disobedience they can discover, with the results.

Respect

A young child can hardly hope to understand the full meaning of a word like "respect," but a few simple ideas concerning it can be made clear, and, with the aid of "action," or outward "manners," be made a part of a child's mental make-up. Our thoughts, to a large extent, affect our muscular actions, and the opposite is true. Our muscular actions have their effects on our thoughts. If a child habitually shows respect by action, eventually the idea of respect will be a natural one for him. So there is more than a mere outward value in teaching a child "good manners." Absolutely insist upon good manners in the class room, though be careful not to make the requirements too strict or too complicated. For instance, it seems that a child, coming to school in the morning, should not run carelessly into the room and take his place without noticing the teacher. It might be better for the child to stop at the door till the teacher looks up; then, after saying "Good morning," go quietly to the proper desk.

Respect for parents and elders generally should be made a point of a number of times through the year. The continual care a mother gives a child, especially in infancy, should be described. It should also be made clear that the continual labor of the father is necessary if the child is to have food to eat, clothes to wear, and a place to live in. Therefore a child, in return, should do everything possible for his or her parents. Tell how respect can be shown—by consideration, good manners, obedience and the like. Mention the different ways boys can show good manners in public, such as raising the hat, giving up their seats in public conveyances to women and to their elders. Tell why "interrupting" is impolite, etc. It should be made a strong point for the boys that to have good manners is to be manly, and that to lack good manners displays ignorance.

Practical examples, of course, can be given the children, by asking what they would do in such and such a case, and suggesting that at some future time they tell the class what particularly polite acts they noticed, and what particularly impolite ones.

Cleanliness

It should be remembered that no normal boy is likely to remain very clean for any great space of time. In fact, if a boy has clean hands and

face all the time, he had better be seen to! For there must be something wrong somewhere! But a certain amount of cleanliness should be expected and insisted upon. The boys should come to class reasonably well washed. A public example, now and then, of a boy with abnormally dirty hands is sometimes effective, especially if he can be made to wash them before the class, in a tin basin kept for the purpose. This topic affects the boys a great deal more than the girls, who can be reached, generally, by appealing to their "appearance." Photographs of a dirty boy and girl, and others of the same children when made clean and neat, may be an effective object lesson to have on hand, perhaps hanging on the wall.

"Mine and Thine"

At six or seven the average child has very definite ideas of what is meant by possession, but the rights of others as regards to possession have not yet become very clear to him. If he does not take things belonging to others it is often, no doubt, because of the fear of consequences rather than because he can put himself in the place of another and imagine how it feels to have some one go off with his possessions. So it is this other side that must be built up. The child must be made to see that there is another side than his own in taking what does

not belong to him. Try to bring out as far as possible a child's own concept of the whole matter. It is invariably far better, even if it takes longer, to have a child develop right ideas out of his own experience and through his own mental effort rather than to have these ideas presented, unconnected with his own experiences, by his teacher. Simple questioning can do much in bringing out and developing ideas.

Ask the class this: *"Why isn't it right to take things that belong to other people?"* The first answers will be illogical and far-fetched, but persistency and encouragement will bring out right ideas in the end. Have different children try to tell what would happen if people could take what they wanted of the property of others. Show that a man would be afraid to leave his home for fear some one would come and take away his goods, and that a man would be afraid to carry a pocket-book without carrying a weapon all the time.

All windows would have to be iron-barred. No one could trust anyone. Men couldn't work for other men for fear that their employers might not be honest about their wages, and people would be afraid to employ workmen for fear that the workmen would try to cheat in their work, or steal the tools, or the like. Schools could not lend books to the children, for fear that the children would not return them. After a

long time, perhaps thousands of years, it was found that people could not get along together unless they trusted each other.

Once there was a small boy, who, because he was strong, would take away from his playmates any of their toys that he wanted. Finally all the children became suspicious of him and would not play with him and united to guard their things when he was around, and soon he found that he was not having a good time at all. When he grew up he still knew no better. He thought that instead of working himself he would let others work and then take from them some of the things they worked for, and so he stole money and other things when he had the chance. Finally, men became suspicious of him, and would not have anything to do with him, and began to guard their property. Still, though he was having a very unpleasant life, because all good people shunned him, he tried to take things not belonging to him. So the men decided that he was too dangerous a person to be allowed to go about the streets, and had him locked up in a jail, where he could not do others any damage. Boys do not like a boy who takes things that do not belong to him, and they make it unpleasant for that boy, and men do not like men who take things in the same way, and so lock them away in order that property will be safe from them.

Have the children tell of such instances as they have seen when property of another has been taken, with evil results. Bring out both sides—the results of trust and dishonesty.

Truth

We too often expect a child to know instinctively the meaning of truth, and the reason for its necessity. By the time a child comes to school, intelligent parental training should have made the beginnings of right concepts concerning truth in the child's mind. Unfortunately we cannot depend upon a majority of homes in this matter—perhaps not even upon half of them. So that a teacher of young children, irrespective of the class of society to which the children belong, should begin upon the general principle that her charges have no very clear ideas on the matter. It can readily be seen that this topic is closely connected with the preceding one.

Ask the class: "*Why should one tell the truth?*" Do not be satisfied with such answers as "Because it is right," or "Because it is bad to tell lies," and the like. "Rightness" and "wrongness," in the abstract, and often in the concrete, are difficult concepts for a child to understand. Remember that such ideas are not inherent, but must be constructed by means of education. Therefore have the children themselves develop the advantages of truth, bringing out not only the advantages of truth-telling, however, but the disadvantages of untruth-telling as well. In this way the children can be made to show

what would result if no one trusted the word of another. Stories, if simple in the telling and concept, make points such as this one very clear to young children—as well as to their elders! The *Wolf* story is a good example:

There was a young shepherd boy who was given a little flock of sheep to look after every day. In the village where this boy lived everybody did what he could to help with the work. So this boy was given a little flock of sheep, and the field where he took them was in a lonely place near a dark woods.

One day the boy felt lonely, and so he thought of a joke he might play on the people of the village, and have some company at the same time. He ran a little way home so that his voice could be heard and cried "Wolf! Wolf!" at the top of his voice. All the villagers thought that a wolf was after the boy's sheep, and so out they came, some with guns and others with clubs, to kill the wolf or drive him away. But they did not find any wolf at all, and soon went home again, and the boy chuckled to himself every time he thought of the fun he had had. A few days afterwards he did the same thing again. Again the people rushed out to drive away the wolf, and back they went when there was no wolf to be found.

Finally, one afternoon, the boy heard a terrific snarling and the sheep began to run in all directions, and there he saw a great grey wolf running out of the forest. This time the boy was really frightened, and yelled "Wolf! Wolf!" just as loud as he could. But

the people of the village shook their heads when they heard him and said, "That young scamp can't fool us again!" So the wolf helped himself to the best of the flock and the boy was nearly frightened out of his wits.

When he returned to the village with the sheep he had left, he complained because nobody came to help him; but the wise old man of the village said sternly to him, "No one believes a liar—even when he tells the truth!"

Courage

Children are instinctively afraid of many quite harmless or nearly harmless things. Making fun of a child's fears is not the best way of dispelling them. The best way is to learn what the fears are, in an understanding and sympathetic manner, explain away their "mysteries" and make them familiar with the real characteristics of the things they fear. Often a child can be shown that there are very interesting and sometimes even beautiful things connected with the things it fears. The usual child is afraid of the dark, for instance. Making fun of this fear may arouse a child's pride so that he or she will not express the fear, which exists just the same. Discuss the question of "dark" sympathetically. Try to have the child tell what there is in the dark of which he is afraid. Express a liking for twilight and for darkness when opportunity presents itself. A walk along

a park or country road at night, with all the beauties of nature such as appear only in night pointed out, will do wonders; but the child in such a case must be brought to want to take the walk. A child, and not a child only, fears lightning and thunder. Much of this natural fear can be dissipated by explaining, as far as can be, what lightning and thunder are, and by dwelling on their beauties. Children can be taught to admire lightning, without showing the slightest fear, and actually to enjoy the great roll of the thunder. If such great fears of childhood as that of the "dark" and that of lightning can be greatly modified, and fairly easily, it is much easier to do away with the lesser fears of childhood, as of mice, spiders, beetles, and the like. A study of spider-webs and a few white mice will often do wonders in this respect.

Endeavor to make the children feel that it is far better to endure one's little misfortunes and bumps and disappointments cheerfully than to tell one's troubles to others, who doubtless have enough of their own already. To be cheerful under difficulty is real manliness and womanliness.

There are many stories of brave children that can be told in this connection, and, furthermore, few days go by without the newspapers' telling of some heroic action done by a boy or a girl. The children might be encouraged, for a few days,

to look around them, when outdoors, and tell what brave things they have seen and heard about.

The following adventure happened to two boy friends of the writer. They were George and Frank, each eleven years old. They were camping hundreds of miles from home, with a great broad lake before their tent and a deep woods behind it. One night, when the two boys were asleep, a tremendous storm arose. There was a continual flashing of lightning and great booms of thunder. Then came a terrific wind and a deluge of rain. In a second the tent was blown over, leaving George out in the open, still in his bed, and Frank pinned down to his bed by the roof of the tent which came down upon him. Both boys awoke out of a sound sleep. When, a few minutes afterwards, help came to them, George, who was free to move, was lying on his back, howling dismally, while Frank, pinned down tightly under the roof-tree, half smothered in wet canvas and drenching torrents of water, was grinning from ear to ear. When the obstructions were removed, he laughed as though he thought it the greatest joke that ever happened in his life.

Mayor, Governor and President

Each class room should have framed photographs or prints of the mayor of the city, the

governor of the state, and the president of the United States. They should not be cheap-looking pictures, carelessly or cheaply framed, but as fine as can be had at reasonable cost, framed well, and placed in an important and prominent position.

A child much older than those we are now discussing, generally has the vaguest idea as to what is meant by these offices. A beginning should be made with the youngest children, and the idea developed as they go from grade to grade, until, finally, they are capable of understanding some of the finer points of governmental ideas.

The children might be asked what would happen were there no principal in a school. Bring out the disorganization and lack of general order and co-operation that would be likely to result.

Before explaining anything about the offices mentioned, ask the children questions about them, so that such ideas as they have may be brought out and the general interest awakened.

Tell how the people of a city make many laws for the benefit of all, laws to protect the strong from the weak, the honest from the dishonest, laws that concern the running of the many city activities which are of greatest importance to individuals, such as maintaining streets, illuminating-gas and electrical-power plants, schools, harbors, fire-departments, and the like. Explain

how it is that one man is chosen from the people of the city to represent them and to see that the laws are obeyed by all, to look over the city and to suggest improvements, and so on. Tell how often the mayor is elected, and what qualifications he must have.

Give a very simple and brief idea of a "state," telling that the first states were great properties given to men for different reasons—for plantations, settlements, and the like, and that finally the thirteen original ones made laws for themselves, and selected men as governors to see that the laws of the state were carried out in the state —the governor being for the state what the mayor is for the city. Then tell how these states gradually took over the vast western territory, divided it also into states, which elect their governors also.

Finally, explain how these different states united so as to be stronger, and how they made laws for the benefit of all, and so chose a man, the president, to see that those laws were obeyed by all.

In this simple manner young children may gain a fairly good idea as to what is meant by various offices, and, this idea being basically true, it can be added to, as time goes on, until, at the end of the grammar-school career, the child has gained a working knowledge of the whole system.

Each class, too, should be given a short history

of the flag, and each class should have a flag, perhaps draped over the three pictures mentioned.

Kindness to Animals

A young child does not realize that an animal feels pain to any particular extent. It takes a little training of the imagination for a child to put himself mentally in the place of an animal, and so have sympathy for it. In every home worthy of the name a child is taught, early in its career, that animals feel pain much as we do, and so should not be made to suffer needlessly. But the unthinking cruelty of children, shown not only to animals, but even to other children who are crippled or suffer other physical misfortunes, shows us that children do not develop sympathy as soon as they should. Therefore, in the class room several times in the year the subject should be taken up by the teacher, using stories or discussions that will aid in the development of a kindly feeling towards animals.

There are several excellent stories, of the *Black Beauty* type, which can be told or read by the teacher.

Children learn so much by means of observation, that this faculty should be used whenever practicable. In the previous lessons it has been suggested frequently that the children be encouraged to observe certain things when out of

school, to report upon them at a certain day. This method can be used equally well with the present lesson. The children can be told to observe, on the way to and from school, or when playing near home, instances when animals were kindly or unkindly treated.

Pictures

Children are always greatly interested in pictures. Sometimes a picture will make an impression on a child that will last for years. School rooms, as a rule, are ugly enough; yet it is not difficult to make a room both pleasant and beautiful. When this is not done in a new building, a crime against childhood has been committed. But no matter how cheery and beautiful the room, fine pictures can be added to advantage. With children of six or seven years old, the pictures may point a rather obvious moral. Older children appreciate and enjoy fine pictures for their own sake. It is far better to have one picture, and that a good one, well framed, than to have a wall filled with cheap—obviously cheap—prints of doubtful meaning and worth.

CHAPTER II

Children of Eight Years

Lessons outlined for six- and seven-year-old children, in many instances, should be repeated, perhaps in an expanded form, for children of eight years.

Manners

Manners should be a topic taken up several times in the year. The points previously brought out might be used again to advantage, and taken up in further detail. For instance, good manners as shown in speech might be a topic for one day, using practical examples to show the children how to answer a question, speak to an elder, or the like, politely. The speech of the average American child has the reputation of being frequently rude and filled with seeming impertinences. Points may be illustrated by asking the children how they would reply or what they would say in such and such a case. Have them relate examples of polite speech they have heard in a specified time. Table manners should be considered at least once or twice. It may interest the children to describe how table manners have

improved from age to age; how savages eat everything with their fingers; how in the Middle Ages fingers were still largely used, though the knife was made use of when necessary; how the introduction of the fork was opposed. Tell how people used to eat from trenchers—plain boards—and how the food was placed within a circle of bread, which was used to clean the board when the food was eaten, and how the bread, of course, was eaten too. Illustrate, by having knives, forks, and spoons on hand, how they are to be used, and have the children copy. It is not a bad idea to have several dishes prepared on one occasion, and have children illustrate how they should be eaten.

The average American child will interrupt his elders, without conscience or apology, and think nothing of it. Good manners should be insisted upon *absolutely* in the class room, not to an unreasonable extreme, however, always remembering how exceedingly difficult self-restraint is for a child of eight. Strict discipline is not the idea at all. Firmness, together with a great deal of kindness and encouragement, is the better policy.

The average American child, it is said, is likely to push himself into conspicuous positions, where he is often unwelcome. The unusual deference shown in many homes to the whims of children

cultivates a great deal of self-conceit. Stories should be told illustrating the downfall of the conceited man and the success of the modest, patient, unobtrusive, but strong and persistent man.

"When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, 'Give this man place,' and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh he may say unto thee, 'Friend, go up higher': then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Manners in different places and under different circumstances should be considered, asking different children what they would do under such and such conditions, and having the others criticize. Manners in public conveyances, in the streets, and in the company of elders may be touched upon.

Cleanliness

The subject of cleanliness may be taken up again, and in a more detailed way than before. The children may be given a simple idea concerning the construction of the eye, ear, teeth,

hair, etc., and shown how cleanliness is best accomplished and why it is necessary. It should be pointed out that people are often judged by their appearance, and that the boy or girl whose hands are not clean, or whose clothes are not well kept, will create a poor impression, whether deserved or not. Children should realize that it is not the quality of clothes that counts so much as the condition in which they are kept. Clothes that are patched and darned are quite as respectable as new ones, provided they are clean.

Honesty

This lesson is a development of the previous lessons on *Truth*, and *"Mine and Thine."* Many think it sufficient to enlarge upon the results of dishonesty, of untruthfulness and the like. This is the negative side of the question. Much more can be accomplished by enlarging upon the positive side, showing how many occupations are now possible only because of the honesty of the people engaged in them. In very ancient times dishonesty was more of a virtue than anything else. The Robber Barons of central Europe, in their day, were admired as heroes rather than condemned as thieves. In those days the strong took what they dared, and the more they took, the greater the credit. But the gradual development of a feeling of individual and popular honesty

has meant the development, at the same time, of great commerces, from those carried on in very small ways by humble individuals, to those carried on by corporations of incredible wealth. It should be the object of the teacher to put these ideas into simple words so that they can be made clear to the children.

After showing how much we are dependent upon mutual honesty, individual instances of honest actions under great difficulty should be described, as, for instance, the story of Lincoln, who, as a store-clerk, walked ten miles in an evening to repay a poor woman a few pennies with which she had over-paid an account. Many other similar stories will suggest themselves.

Another point that can be made clear at this time is that all should respect and care for public property. Explain how it is that all public property is paid for by all by means of taxes. A child who destroys some public property is damaging something for which perhaps his own father helped to pay. A boy who breaks a street lamp does this absurd kind of thing. We should all of us do what we can to care for our common property. We combine to pay police for this purpose, because we cannot do the actual watching ourselves. But the police are not enough. We all of us should help. Ask the children to name different kinds of public property.

It has been found effective, in a school in Philadelphia, to have a police officer come into the school and give a "man-to-man" talk to the boys, and tell them how they can co-operate with the police in protecting public property.

Care of Things

This lesson may be correlated with the previous one. The children should be given an idea of what property represents—how it stands for work, and how work is the basis of all human prosperity, happiness and health. Work is a sacred thing, and anything representing work should receive respect and care. Therefore, we should not only care for our own things, because some one, perhaps a parent, has worked hard for them, and work should not be wasted, but we should also care for such property of others as we use or come in contact with.

Kindness to Animals and Their Rights

This should be a continuation of the lessons given in the previous year. Studies in simple natural history are a great help. If the lessons are given in the early fall or late spring, it might be a good plan to have the children observe and report upon some common insect, if possible the ant, the most common and most interesting of all. Much information can be had from any

good encyclopedia. The teacher, however, should be provided with a good book on the subject, from which interesting accounts can be taken from time to time.

Stories concerning animals, as suggested in the last chapter, help much in giving children a sympathetic attitude toward animals in general. Many of the Mowgli stories of Kipling, as well as some others of his, may well be used.

Do not make the fatal mistake of endeavoring to encourage children to be kind to animals by insisting that cruelty to them is "wrong," dwelling a long time upon the wrongfulness of it and enlarging upon the probable fate of children who are cruel to animals. Children do not care much about the future, and have no very clear conception of the idea of "wrongness," so it is infinitely better to depend upon cultivating interest in, and sympathy for, animal life in general, by studying a few animals and insects in particular.

Fairness

Children of this age begin to say that a thing is or is not "fair." They are acquiring a sense of justice, which should be developed. Ask the children what they mean when they say a thing is "not fair." You will find them unable to give a clear definition of the term. They feel it, and can distinguish a thing as being unfair, but can-

not give a definition of the term. Ask them what kinds of things are unfair. Ask them to describe unfair things they have seen within the last day or two, and explain why they were unfair. Give specific examples, and have the children decide whether the action is fair or unfair. Gradually you can lead them to see that fairness to others means giving them the same treatment that they themselves would wish. You can lead the children to see a real basic meaning for the *golden rule.*

Consideration

A child of this age is beginning to be able to put himself in the place of another. He knows that if he strikes another, that child feels just as he would feel if he were struck. This is a good time, then, to cultivate a feeling of consideration toward those who are weaker and toward those who are unfortunate in any manner. A boy should be made to feel that the stronger he is, the more he should make it his business not to treat roughly a boy weaker than he. And, above all, children should be shown how much better it is to have consideration for a cripple, a physically weak child, or a child having any physical defect, than it is to make it harder for that child by teasing or by rough treatment. Try to have the children describe what it must be like to be blind, to be lame, to be deformed,

to stutter, or the like. This will help the children to obtain a different viewpoint. They should be led to feel that as these unfortunates must have a very bad time of it, even under the best of conditions, a healthy boy or girl should do all possible to make life pleasanter for those who are so unfortunate. Historical stories of men who have been blind, or crippled, or equally unfortunate in some manner, and yet have been wonderfully successful, should be told the children. The great poet Milton was blind, writing his best when so handicapped; Peter Stuyvesant had a wooden leg. The wonderful example of Helen Keller, who is deaf, dumb, and blind, can be made stimulating. Under this head respect for parents and for elders can be brought in again.

Self-Control

Have the children tell what unpleasant results come from losing one's temper. Let them tell of instances where the losing of temper brought misfortune of some kind. Gradually develop, in this manner, the idea that, first of all, the person who loses his or her temper usually looks ridiculous, and, second, that the person losing his temper is no match for an antagonist who is cool. The boxer who loses his temper, for instance, is lost. In case of danger it is the self-controlled person who saves the day. Tell

stories, or have the children read simple stories, if possible, of persons who have done great deeds through having self-control, and of those who have had ill fortune from its lack.

Hand-Work

Children of this age, as well as younger ones, should have plenty of pleasant hand-work. It should be something which they can enjoy, and which will also develop the qualities of patience and accuracy. Basketry is appropriate; making miniature houses or cities is useful. Simple manual training might be begun. The usual type of elementary manual training cannot be too severely condemned. This consists in making round flower-sticks, or planing an oblong piece of wood accurately, or making a joint of some kind between two pieces of wood—a very foolish waste of time, from the standpoint of the average boy. A boy, if he wants to make anything at all, wants to make something practical or useful. It may be a simple thing like a box, or a bench, or a small toy boat, or a kite, or what not. Well, let him follow his own desires, as far as is practicable. This making of miter joints, and dovetail joints at the beginnings of manual training is a delusion and a snare which seems to have captured the whole manual training faculty. It may be very well for boys in manual training

high-schools, but the little chaps need encouragement. Their work must be interesting in itself. As for the girls, let them also make what they desire, if possible. Constructive effort, especially if *from within*, is of immense value in the development of character.

Games and Plays

Games for children of this age, and earlier ages, should be those that develop accuracy, quick co-ordination, persistency, the spirit of competition, and physical grace and vigor. Individual dance movements are excellent, as are common games like ring-toss, battledore and shuttlecock, skipping and jumping games, tag, throwing at a mark.

CHAPTER III

Children of Nine Years

Children of nine years begin to take interest in hero stories. This interest may be used to advantage by taking the history of some appropriate hero to illustrate different simple virtues.

Courage, Trustworthiness, Patriotism

These three qualities are well illustrated in the one story of Leonidas. In giving the model stories that follow, it is to be remembered that they are not worded exactly as they may be told to children, but they can be used for foundations of stories which the teachers will word according to the ability of their children to understand.

The Story of Leonidas

A little over two thousand years ago, there lived, in a country called Greece, a king named Leonidas, which means "son of a lion"—a name which fitted him very well, as you will see. Greece was a very small country, and it was divided into several small states, just as this country is divided into states, only the Greek states were independent of each other, and some of them had kings. Leonidas was king of a state called Sparta.

[illegible] a very great number of [illegible] they were a very remarkable people. They had fine [illegible] beautiful buildings, and wrote wonderful poems and plays. They thought it a good thing to have as strong a body as possible, so that the government would take charge of the boys at a very early age, and see to it that they were given an excellent physical development. Then the young men went into many kinds of athletics, so that the Greeks were models of strength and beauty. In some other countries of that time most of the people were slaves, who belonged to an emperor. In Persia, for instance, there was an emperor named Xerxes, and most of the people were slaves. The emperor and the nobles had the slaves to fight their battles for them, and often had to drive them into the fight with whips. But the Greeks were free men, and no man's slaves. They were very proud of their country and loved it well. They would have no man fight their battles for them, for each man was only too glad to fight for his country when necessary.

Well, Xerxes, the powerful emperor of the great country of Persia, resolved to capture Greece and make the Greeks his slaves as he had other peoples. And so he came against Greece with a vast army, three hundred thousand strong. It seemed that nothing could stop him. It was just the time of the year when the Greeks held their religious festivals, and they were very religious and would let nothing interfere with their worship.

The wise Greeks knew very well the strength of the

great army of Persians descending upon their land. All the armies of Greece combined would not have been half so large as the army of Xerxes. So all the little Greek states had a council, for Xerxes must be stopped, and yet the religious festivals must be kept. Finally, they sent away Leonidas, King of Sparta, with three hundred brave Spartan soldiers, and with them went three thousand other soldiers. They were going to Thermopylae, a narrow pass between mountains and the sea, and there, in that narrow passage, they were going to try to check and hold back the great army of Persians.

So Leonidas and his splendid men went quickly to the narrow pass, resolved to hold back the Persians till the religious festivals were over and the Greek armies could come to his aid. Thermopylae was a very narrow pass indeed, for on one side was a steep mountain, and on the other was the marshy shore of the sea, and the passage between was so narrow that two wagons could not pass each other there. And at this place Leonidas made ready to withstand the powerful army of the enemy.

Xerxes knew pretty well the fighting power of the Greeks, so he sent them first a summons to give up their arms. But the only answer Leonidas sent back was, "Come and take them!"

Leonidas and his men felt that they had been given a great and terrible trust—to hold the pass against the Persians at all costs; and they resolved to die rather than betray their trust or give up the fight from fear. Said one Greek soldier to another: "There are so many

Persian bowmen that their arrows will darken the sun!" "Very well," said another, "we will fight in the shade then!"

At last the thousands and thousands of Persians came, and rushed furiously upon Leonidas and his little body of men. But it was like a wave at the shore beating upon a rock. The Persians were thrown back again and again, and yet again. The Greeks did not give way an inch! The Persians had to be driven, like the slaves they were, into the fight with whips, but to no avail. At last, in despair, Xerxes hurled against them his finest and best men; these were the flower of his army and were called the "Ten Thousand Immortals." But these, too, were thrown back, like waves from a rock. It was a wonderful battle, a hundred against one. The Greeks could easily have retreated and saved themselves, but they could not be moved.

For two days the battle continued with defeat for the Persians; then a traitor went to Xerxes and showed his men a secret path across the mountain. Suddenly Leonidas was informed that the Persians were descending the mountain behind him. He knew then that all was lost, and that all who remained would be killed. He gave his allies permission to go and save themselves; but for the Spartans themselves there was to be no retreat. Their countrymen had entrusted the post to them, and they would far rather die than retreat. So most of the allies ran away, but seven hundred Thespians remained with him, preferring death to the dishonor of deserting Leonidas. Then

came the last teriffic battle. Leonidas and his heroes fought desperately, but were so crushed by the enormous numbers that poured upon them, that they died, to the last man.

That was many centuries ago, and yet through all those years Leonidas and his men have stood out as heroes of the highest rank—men who loved their country better than life, and who would far rather die than betray the trust their country had given them.

Like Leonidas we should courageously face any misfortune that comes to us, especially all the little daily troubles that do not amount to anything anyway; and we should also be trustworthy at all times.

It might be a good plan to contrast Leonidas with the boy or girl who makes a great fuss over small things, and who cannot be trusted. The idea of trust should be developed by practice. The writer once went into a class room in one of the largest public schools of St. Louis—a school in the poorer section of the city. In the room was a large class, working quietly and industriously. They were children of nine or ten years of age. They were tending strictly to their own affairs, and no teacher was in the room at that time! The teacher should make a point of trusting her pupils in little things.

Persistency

It is very difficult for children, and sometimes for their elders, to keep at a certain task till it

is accomplished. Yet persistency is a most valuable and necessary accomplishment, if we are to have success in anything. Children are apt to attend to one matter with great intensity for a short time, and then fly to another. The habit is a very bad one. It must be remembered also that as persistency is an acquired habit, and must be developed by degrees, too much must not be expected of young children, and excessive driving, in fact, any driving at all, is likely to make matters worse. True persistency, like many other virtues, to be real and effective, must come from the inside—not the outside.

Make the children understand just what is meant by the term. By means of stories show them the value of sticking at a thing. A story might be told, for instance, of a boy who thought he would like to be a carpenter. So he began to learn carpentering, and, after a few months, tired of it and thought he would be a grocer. So he got a position driving a grocer-wagon and working in the store. Then he dropped this to take up something else, and dropped this one also for another, and so on, till the boy, finally a grown man, had a habit opposite to that of persistency, could not keep a position, knew little about any one kind of work, and so lived miserably. Then they might be told stories of historic

characters who, through persistent effort, have accomplished great things. This lesson is just a little difficult for children of nine, but some seed may be sown at this time, and the lesson repeated, more and more strongly, for several years.

Columbus

Over four hundred and fifty years ago there was a young Italian sea captain who had very remarkable ideas. In those days people thought that the world was flat, much like a vast table, and that if you got near the edge, you were in danger of falling off! So they did not venture far westward on the Atlantic Ocean, for fear that they would never get back again. You see they feared they would come to the end of the earth and that something dreadful would happen. Everyone believed this to be the case. But this young sea captain thought differently. First of all, he had been to sea and doubtless saw that when a ship was far away its hull could not be seen, and that when it was further away, only the tops of the sails could be seen. So it seemed very certain to him that the world was round, and not flat. Then besides this, he had read a great deal what one or two clever geographers had written on the subject, and he had studied many months over the problem. He was absolutely sure that the world was round, and that, if he sailed west, he would come to a marvelously rich country that lay east of Asia—an island of which he had heard, and which we now call Japan.

But this young captain was not a rich man. He

could not afford to buy a boat and go westward across the ocean to see if what he believed was true, and if there was a rich land on the other side. So he tried to find some one who would help him, and perhaps let him have a ship and men.

But every one he knew made fun of him, and ridiculed him, and declared he must be out of his mind to think that the world was round, when every one knew it was flat! They would not even lend him any money, for who would lend money to a man thought to be half crazy? For not only was he sure to lose the money, but his life as well.

So he went to learned men, men who were thought to be very wise. But they would not listen to him, and sent him away. He went to powerful noblemen, but they were ignorant, and made fun of him, and sent him away again.

He went to kings and wealthy countries, but they were too busy having wars to think of him. They would not even listen to him.

Many men would have been discouraged, and would have given up the great idea. How many times will a boy in school try to do an example in arithmetic when he has failed the first time, and the second time? How many times will a man who has lost his business try to build it up again? Men and boys too, soon become discouraged. But this sea captain did not become discouraged. He became poorer and poorer, and yet he went on from place to place, hoping that some rich and powerful person would listen to him and help him. But no one did. For seventeen years this

poor man kept up his courage, and tried again and again and again. No one ever listened to him, and yet he kept on hoping that some fortune would come to him some time soon.

Finally, one evening, when he with his young son, who was nearly famished for want of bread, stopped at a convent door to ask for a little food, they were taken in. A good man listened to all the sea captain had to say, and being very wise, he felt sure that the captain was right. So this good man, head of the little convent, saw to it that the captain was introduced into the greatest court in the world, that of Spain.

The king of Spain listened very politely, but did not do anything, and this, of course, was very discouraging. But finally the queen, Isabella, listened to all he had to say, and came to believe that the captain was right, and that a rich land could actually be found by sailing westward over the Atlantic. But even then there were disappointments, for the king, Ferdinand, and his queen, Isabella, were waging a very costly war, and did not have a great deal of money to risk in this fashion. But at last Isabella sold some of her jewels, and then there was money enough to pay for the trip.

But all was not well yet, for the ignorant people were sure that the world ended a little way out on the ocean, and it was hard to get enough sailors for the three little ships. Finally, men from the prisons had to be taken, and with these three little ships, and poor crew, the captain at last set sail for the west. But even yet there was trouble and hardship. Most captains would have given up the trip and have

returned home before many days, because the crew became frightened and were almost ready to fight with the captain. But he kept on and on, and finally, sure enough, he reached land, and proved that he was right, and of course, when he arrived back in Spain, there was a great celebration and many rewards. When he came to the king and the queen, they made him sit on the throne with them. Of course you know that captain's name. It was Christopher Columbus.

So, whenever you have a piece of work to do and you fail or find it very hard, keep at it, and keep at it, and do it again and again, and keep on trying until, like Columbus, you have won. And you have no idea how good it feels to win a fight like that. It is a dozen times better, a hundred times better, than giving in weakly, and getting some one else to do the work for you!

Other Stories

The two previous stories give an idea how certain lives can be made to illustrate certain simple virtues. Others will be thought of naturally. The lives of Franklin and of Peter the Great might be used, for instance, to illustrate self-help and patriotism. Self-help may be developed through other means also.

Self-Help

The regular school work may be made very useful in developing the idea of self-help.

If you want to make your arms strong, what do you do? Why you exercise your arms, of course. But suppose you are lazy and get some one else to exercise his arms instead. What good will that do your arms? Suppose you want to be a good runner. What would people think of you if you tried to get another boy to do your running for you? People would think you were very silly to have such a foolish idea. Of course you know very well that you must exercise your arms yourself if you want them to get strong. And you know quite well that you must do your own running if you want to be a good runner.

Well, it is just like that with lessons. If you want to have a good, strong mind, your mind has to do its own work. We exercise our minds by giving them lessons to do. When a mind works hard at lessons it is much like an arm working hard with some exercise. The exercise makes the arm strong, and the lessons make the mind better. But do you think you can make your mind strong—do you think you can exercise it—by having some one else do the work? That is just as silly as trying to get strong arms by having another fellow lift the dumb-bells, isn't it? So the only thing to do is to do your own lessons. If you get some one else to do your lesson for you, what good is that? You are given lessons to use in exercising your mind. That is the important thing. To bring to school well-prepared lessons is not the thing at all; that is not half so important as working at those lessons yourself.

Do your own work, and do not let any one do it for

you. It is a hundred times better to bring in a lesson *half* done, if you have done that half yourself, than to bring it in *all* done, and have it done by some one else!

Generally speaking, there should be no home work at all for young children, perhaps not before the fourteenth year. It is better for children to do their preparation where the teacher can encourage them to fight their own battles.

Modesty

Modesty covers more than one field, and appropriate lessons should be developed for the benefit of each.

Have you ever seen a peacock? It is very likely, if you have visited a "Zoo." In spring, summer, or early fall, is a good time to see him, for then he lives out of doors and struts about the grass. When all by himself he seems to do little but search for food, but if anyone comes near, he begins to strut and spreads his beautiful tail as wide as he can, and is so proud that he can hardly walk. He seems to be afraid that you will not notice how handsome he is. Perhaps, if he is feeling very good, he will sing a little, and I think you will agree that it is the very worst voice you ever heard in your life—almost as bad as a rusty hinge! He is a fine-looking bird, but when it comes to singing—to actually doing something fine—why, he is a dismal failure. If he were not so fine-looking, perhaps we

should not expect so much; but to look at him you would think he would have a beautiful voice. But he hasn't; he is all show.

Have you ever heard a song sparrow, or a vesper sparrow? They have wonderfully sweet voices and songs. But have you ever seen them? Not very often, I am sure, because they are very modest, wear very plain colors, and hide shyly in the trees. If you saw one of them you would think that he did not amount to much; but when he sang you would be surprised and delighted. The bird does not look as though he were worth very much, and yet when it comes to doing anything worth while, he is many times superior to the majestic peacock, which can do nothing but strut about and screech like a rusty hinge.

Lots of people are like those two birds. When you see a man or a boy or a girl putting on a lot of airs and paying a lot of attention to clothes so that he or she looks very fine, don't be fooled by them. It is very probable that he or she does not amount to much when it comes to doing anything. You will generally find that the more airs a person has, the less brains he has. A woman who is really beautiful does not have to wear gaudy clothes to look beautiful; in fact she looks more beautiful the more plainly she is dressed. When you see a girl wearing a lot of gaudy ribbons and fancy things, you may be sure that she does not think she is very good-looking and is trying to hide the fact from you by dazzling you with her fine things. Just like the peacock who, by means of his handsome plumage, tries to make you think he is very fine. But fine feathers do not make fine birds!

Again, if you are very clever, you will never say anything about it; because you will know that when a fellow tells you how clever he is, it is very probable that he is not clever at all and is trying to hide the fact by making a show. The children who do best at school do not brag about it, if they are wise, for they know that braggers are not usually doers.

Show in a similar manner how a modest person will be careful of the language he uses, and of his behavior in public places.

Manners

This should be an extension and repetition of the previous lesson on manners, and can be linked with lessons on modesty and respect; for they are all intimately connected. Again, one may ask the children how they would act in certain cases, having the class criticize each answer. In this manner children can be shown how to act under the various conditions, taking up manners on the street, in public conveyances, at home, at the table, in the presence of elders, and the like. Two or three children may be encouraged to act little impromptu parts before the class, illustrating common lapses of good manners, and having the class endeavor to point out all such lapses. Under this head also may be taken up choice of words, to give an idea of what is meant by refinement as shown in language.

For lessons on good manners to be effective, it is absolutely necessary for the teacher to display good manners on all occasions, however trying. The teacher who remains calm and polite under stress, not only wins the admiration of her class, but teaches the lessons of manners with telling effect. The teacher who loses her temper quickly and says a lot of hard things to the culprit, pounds the desk, and so on, only makes herself look ridiculous if she attempts to talk about good manners. It is vitally necessary for a teacher to practice what she preaches.

It should be made clear that ill manners are not a sign of independence, as many seem to think, but of ignorance. The impolite person either knows no better or else does not know the very meaning of politeness, thinking independence is shown by neglecting these forms of courtesy. The lesson on manners in different forms should be given several times during the year. American children are supposed to be bad-mannered, and possibly the reputation is deserved. The schools, however, can do almost all that is necessary to alter the situation. Only be it remembered that there must be a right feeling behind the form, or else it will be valueless. The school must develop the feeling as well as show and insist upon the form.[1]

Gratitude

Children are apt to consider all benefits received as their just due. They should be shown why they should be grateful to their parents for the care they have had from infancy, to the teacher for her efforts to give them knowledge, and to the city and country for providing opportunities and protection of many kinds. Gratitude can be shown by respect, by good manners, by obedience, consideration, etc.

Did you ever notice how helpless a little baby is? It cannot do anything for itself at all. A baby chicken can do much more than a human baby can, for as soon as the little chicken is hatched from its shell it walks about, scratches, and looks for food. But a human baby cannot walk at all. A very young one cannot even creep. It cannot talk. It cannot tell you when it is hungry, when it is cold or hot or in pain. It can cry, but you cannot tell what for. It can do nothing at all for itself. It needs to be cared for all the time, for many, many months, or else it will die.

Did you ever think how hard it must be for a mother to care for her baby all these months? And then, you know, when the baby is able to creep around, and even when it can walk a little, it must be watched just as much, or it may fall down the stairs, get into the fire, eat dangerous things, or have some serious accident.

Now one time you were a little baby just like that. Every day for months and months, and for year after

year, your mother and your father cared for you, and watched you. Now you are big and strong, and can do many things for yourself. But how should you feel towards your mother and father for their long care of you?

A mother and a father always think of the day when the little child they cared for so long shall grow big and strong and be a comfort to them. There is little that pleases a mother or a father so much as having a child show appreciation for what has been done. Some boys and some girls seem to be very ignorant. They do not seem to know how much their parents have done for them, and so they speak angrily or impolitely to them, and disobey them. I dare say nothing in the world hurts a parent so much as having a child treat a mother or a father in such a manner.

But if you are a bright boy or girl, if you understand all these things, then you will be particularly careful of your parents. You will try to please them to help make up for the years of care they have given you. You will always speak politely and mildly to them. Perhaps, if you are very bright, when a parent tells you to do some disagreeable thing, you will be able to know that you are asked to do so for your own good, and you will do it without a murmur. It takes real courage to do that. We do not like to do disagreeable things. It is hard. But it is worth while to do something very hard, and often, too, to help repay your mother or your father for all those years of care, and for the years yet to come when they will watch over you and try to keep you from danger.

When you see a boy or a girl who honors his or her

parents, then you see a child who is going to do well in this world, because gratitude shows a true and strong heart and a fine character.

Illustrate in a similar manner, using, possibly, the "school" ideas of the first lesson, why gratitude should be shown the city for providing schools and protection of various kinds. Then describe how gratitude can be shown under various circumstances.

After a few days ask the children to write on paper the reasons why they should be grateful to their parents, and in how many ways they can show this gratitude. Ask them to report happenings they have seen which deserve gratitude, and how they would show it.

Friends and Companions

It is difficult to make a very strong appeal to children of this age on this subject, but a beginning can be made, and the matter enlarged upon later.

Perhaps you have noticed that the same kind of people usually go together. There is an old saying that "like attracts like." This is certainly so with men and women, and boys and girls. If you know a boy who is strong and manly, you will notice that other strong and manly boys go with him and come to him, and want to play with him. Then, too, if you

know a boy who is really a bad boy, you will notice that other bad boys naturally go with him and want to play with him. It seems that good attracts good, and that bad attracts bad.

Ask the children which is harder, to be bad or to be good, and why. You can thus develop the idea that it takes more strength and "nerve" to be good than to be bad.

Suppose you know a boy who is a fine manly fellow, and suppose that he knows a boy who is of a bad sort. What will happen? First of all, remember, other bad fellows will come naturally to play with that one bad one, so that the manly boy will have a number of companions who are not good at all. What is the result? Well, these bad fellows naturally want the good fellow to do what they do. Perhaps at first the boy is strong enough to keep clean and manly despite them, but it is easier to be bad than to be good, you know, so it is very likely that he will become weaker and weaker, and finally become a bad boy himself, and good for nothing.

But suppose, on the other hand, that though he were not very good himself, he went with a boy who was a really fine fellow. Of course, then, other fine fellows would play with them. The result would be that it would be easy for him to become better and better, and so become quite as good as his companions.

So you see it depends on what kind of friends you have what you will become. And that is why, too,

if you want to know what kind of boy a certain boy is, all you have to do is to see what kind of boy he plays with, and then you will know just what he is.

You should be very careful in making friends and companions. If you play with fire long enough you will get burnt, and if you play with pitch you are almost sure to get stained. And if you go with bad friends and companions you will be almost sure to become like them.

So if you wish to be a fine, strong, clean, successful man or woman, then you must go with companions who will help you by being clean and strong too.

Tell stories of men who have been aided in noble careers by friends, and of others who owe their downfall to their friends.

Have the children report friendly acts they have seen, and let them write a composition upon the qualities a true friend should have.

Cleanliness, Bodily and Mental

As in a previous lesson, bodily cleanliness should be made a point of, and the requiring of a reasonable amount of cleanliness of the children in the class should be the rule. A boy who comes to class with dirty face and hands should be made to wash before the class, if warnings prove unavailing. In persistent cases the parents should receive notification. Children at this age can understand a little physiology; so simple studies

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A YOUNG ATHLETE

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of the skin, ears, eyes, etc., may be made and the value of cleanliness emphasized.

There was a boy who had a clock, and a fine-looking one it was. For a while that clock went very well, and everyone could depend upon it. It seemed to be on time always. But one day the boy was careless, and let a little dust get into the inside of it. Then the clock did not go so well. Some people, one day, depended upon that clock and missed an important matter, and were very angry. So the boy took some chalk-powder and a rag and polished that clock till it shone. So when people saw it they would say, "What a fine-looking clock! It must keep correct time because it looks so bright!" But the fact is that very often the clock deceived them, for now it would run a little fast, and now a little slow, and now and then that careless boy would let a little more dust get in, and then it would be worse than ever.

Every time he got into trouble with it, he would give it a good polishing, till folks thought it looked so fine that it must be a good clock; but it went as badly as ever and, what is more, became worse and worse. No matter how he polished the outside, those works went more and more irregularly. What was the matter with that clock? Well, it is very simple. You can answer. There was some dirt in the works, and that is what the matter was! There was dirt in the works, and no matter how the boy polished the outside, it did not help the works.

Finally, one day, the boy got into such awful

trouble on account of that clock that he took the back out and cleaned the works—just as he should have done in the first place. And then, of course, the clock went better; but it was worn out sooner than it would have been, because the wheels were used up trying to go through all that dirt.

Now who can tell just what I mean by that clock? I mean the boy's mind, of course! A boy or a girl may look as fine as possible outside, and yet be good for nothing at all if there is anything wrong inside the mind. If a boy or a girl has a clean mind, then you may be sure of its working well. That boy or girl can be trusted, and life will seem very pleasant. But if any one lets even a little dust and dirt get into the mind, then its work becomes harder and harder; it does more and more poorly, till no one can trust, and life seems very dreary and unpleasant.

So if you want to be bright and cheery, and happy, and strong, and healthy, and to make others happy around you, then keep the *works* clean!

Physical Culture

A great number of topics really come under this head—topics which at first sight seem to have no connection with it. But all students of child psychology realize how closely the physical, the mental, and the moral are related. What affects one affects the other two. With boys particularly, a love for physical expression, so to speak, is the most common as well as the strong-

est characteristic just before and during the adolescent age. The work about to be outlined can affect the boys of nine years only slightly, but when the same program is continued with them as they develop, becoming broader each year, an appeal is made which is very powerful and effective.

The boys of nine years of age and over may be given a talk in a body, or, better still, in groups according to psychological age. That is, one group would be from nine to twelve inclusive, another from thirteen to fifteen. This schedule, being planned for the primary- and grammar-school ages, does not consider children over fifteen years of age. The talk mentioned should be given, if possible, by some one not connected directly with the school. Its object should be to give the boys an interest in the general subject of physical culture, by showing the advantages of having a fine and strong physique, as well as the disadvantages of a poor one. An effective appeal is the displaying of enlarged photographs, or lantern-pictures, of boys having perfect physiques. Then a competition may be announced, a prize of honor being offered for the boy or boys who improve most physically during the school year.

This method of competition gives the best chance to the poorly developed boy, who naturally is able to improve more than a physically able

boy. As this would eliminate, or nearly eliminate, the boy already blessed with a good physique, there should be another prize or honor offered the boy who has the best physique, age considered, at the end of the school year.

It should be announced that the winners of the two competitions will be photographed, so as to show their muscular development, and these photographs will be hung permanently under a school banner. In case several schools are using this system, the winners of the several independent schools might compete for a district or city championship.

This plan utilizes the strongest natural inclinations of a normal boy, one being to take interest in his physical strength and development, and the other to engage in anything competitive.

All the boys going into the "competition" should be measured physically, stripped to the waist. As carried out in Philadelphia, the following notes were taken of each boy: height, weight, shoulder-girth, chest (expanded and contracted), arms (extended and contracted), age, grade, and a few remarks concerning school history. Measurements should be taken again in the late spring, and the winners chosen according to the percentage of increase of measurements.

The next thing is to organize all the boys who have been measured into a League. Where the

school systems do not regularly measure all the children, only those should be taken who volunteer. Then the League will be voluntary, and probably more effective than if it were a compulsory affair.

There are three grades of members in this League. First, there are the Third-Class members who have ordinary physique, or who are below normal. The Second-Class members are those who have a good physique and whose school standing is satisfactory. The First-Class members are those who have a really first-class physique and whose school standing is satisfactory.

The members of the League in each class choose a Class Captain for a term of three months. To be eligible for this office a boy must have either a first or second-class rank. A captain cannot serve two successive terms. The class captains form a School Council. The School Captain should be a man who has charge of the school athletics, if possible, or a man interested in boys, understanding them, and capable of handling them. This Council considers all matters pertaining to the League, each class captain representing the desires of a majority of his class-members.

In Philadelphia, where this plan is being tried out, the League gives an opportunity for organiz-

ing the outdoor activities of the boys—something peculiarly necessary in cities. It is one thing to lecture boys about corner-loafing, and it is another thing to offer a good substitute for it. In Philadelphia young athletes from the University of Pennsylvania act as school captains, organize school leagues into clubs for different activities—hiking clubs, general athletic clubs, natural history clubs, and the like. It is also the plan to form *occupational* or *vocational* clubs for the boys who expect to go to work as soon as they leave the grammar school, or before, the object of these clubs being to give the boys as much information concerning the different occupations as possible. For the boy who must work at an early age, the vocational problem is a serious one. It is the object of these clubs to help a boy to choose the work for which he is best fitted, and to aid in fitting him for that work.

In Philadelphia the League members wear a distinctive pin—a slight difference in the pin showing whether a boy is an ordinary member or Second-Class or First-Class.

As many boys as possible are encouraged to join the Boy Scouts, which fine organization, if it does not follow the fate of so many American organizations and become commercialized, will be of immense help in raising the *morale* of the average boy.

The League, and the non-members with it, can be given talks concerning things which will affect their physical development favorably or unfavorably. If this work is done carefully, the boys will be very anxious to learn concerning such matters, and will, to a large extent, act upon such advice as seems good to them.

Generally speaking, it is often fatal to say of a thing that it is *wrong*, in speaking to children of this age. *Wrong* to them usually means the *forbidden*, and little more. The impassioned speaker who gets up before an audience of boys and declaims upon the wickedness of smoking cigarettes might just as well save his energy for something more useful. The average boy listens to such harangues with inward sarcasm and often amusement, and smokes again at the earliest possible moment in pure bravado. But the smoking of cigarettes is a serious problem, and must be handled. The writer has found that about 70 per cent. of boys in a typical city slum school use tobacco habitually, and fully 45 per cent. of the boys of a typical grammar school of the better class. Generally speaking, the laws affecting the sale of tobacco to minors are not effective, generally because the laws themselves are poorly planned and often very difficult to enforce. It is difficult to find and punish the man who sells tobacco to a boy. A simple matter is

to have a regulation providing for the fining of any boy found using tobacco, the fine being remitted if the boy can furnish evidence leading to the conviction of the person who sold it to him, bought it for him, or gave it to him. Such a regulation, I believe, is already in force in several states and should be in all.

The most effective way of approaching boys on the subject of smoking, as well as on many others, is through the physical. When the boys have become enthusiastic concerning their physical development, they can be told that boys who smoke will not cease to grow, but that it is exceedingly likely that they will not *gain quite so much* as the boys who do not use tobacco. The boys want to gain. There is a competition, with a fair show for every one, and a prize at the end worth having. And all normal boys want to grow anyway.

This method of appeal has been found effective. Through similar means other bad habits may be attacked successfully, and even such matters as coffee-drinking, corner-lounging, and keeping late bed-hours. Also, the members of the League may be encouraged to "train" like college fellows, and such "training" means much that is good.

As has been said, this whole physical system can be only begun with the nine-year-old boys, but it can be carried out with great completeness

with thirteen- and fourteen-year boys. Further, the mere fact that the older boys of the school accept such things whole-heartedly, has a powerful effect upon the younger ones.

The normal boy's love of competition, of physical expression and athletic sports, puts a powerful lever in the hand of the educator, which can be used to great advantage in helping the boy in his character building.

Government

Children of nine are too young to be able to understand much concerning technical theories of government. But many simple and fundamental ideas can be made quite clear to them, forming a foundation for future work.

There are some places where it must be very unpleasant to live. Such a place may be in the wilds of Australia, the jungles of the Amazon in South America, or in the unexplored places in Africa. In these places live small tribes of savages. Perhaps there may be no more than a dozen or two dozen persons in a tribe. They have little to wear, for they have to make all that they use, and they are too ignorant to be able to make much. These people fight with bows and arrows and spears. The arrow-heads and spear-heads are probably made of a hard stone called flint. It takes a long time for a savage to make a good arrow-head or a spear-head. And then, when he has it made, some

stronger savage may come along and take it from him, and take anything else of his that he wants, if he is strong enough. And the other poor fellow can do nothing, for there is no one to protect him. In fact, he is lucky if the strong man does not kill him, too, for there is no one to prevent. In those places the strong can take from the weak, and there is no one to protect the weak.

A tribe, if it likes, may have its fighting-men creep up near another little tribe in the night, and, when the other tribe is asleep, the first tribe may rush at them and perhaps kill the men and take the rest for slaves. They can do so if they are strong enough. There is no one to punish them.

Then, too, some terrible disease may attack a tribe, and the poor people may begin to die, one after the other. And there is no one to help them. If another tribe hears that they are dying, they will probably come, and, because they are weak, kill all that are left and steal their goods. And there is no one to stop them, and no one to punish them.

It may be, too, that a tribe is intelligent enough to plant seed and raise a little crop of grain. But another tribe, if strong enough, can come and carry off all the grain. The tribe that planted it will be glad to get away alive, and no one will punish the thieves. Or, again, should the crop be ruined by storm and the people begin to starve for want of food, there is no one to help them. If they go to another tribe for help the other tribe will either drive them away or make slaves of them. It cannot be pleasant to live under such conditions.

We are much more fortunate than those people. Every now and then the people of the United States pick out men to represent them. It would be impossible for every man in the country to go to Washington and make laws for the land. So a certain number of people select one man from among them to do their bidding, and all these chosen men go to Washington. These men see to it that good laws are made, and that good order is kept in the country. If any from outside should come into the country and try to do any damage to our people, these men would see to it that the people were protected and that the outsiders were driven away. If any disturbers appeared in the country and tried to destroy the peace and order of the country, these men in Washington would see to it that they were punished.

We do the same thing in cities. There are too many of us to get together and make laws for running things and arrangement for police, firemen, making streets, and the like. So in every division of the city a few men are picked out by the people of that division, and these men get together and do what must be done to keep the city in order. These men are our servants; they must manage the city for the good of all. If they do not, they are unfaithful and should be discharged and others sent in their place. These men see to it that there are police, and all the people pay a little money every year, and out of this the police are paid. The police see to it that we can live safely. And they take such good care that very few dare to steal or to treat anyone cruelly. A man dare not even beat a horse cruelly, for the police will stop him and see that he is punished.

These men also see to it that there are firemen and good fire-engines, and that they are paid for from the little money that everyone pays the city each year. No one pays much, but when they all put together, it makes a very great sum.

Then these men see to it that good streets are made, and that they are kept clean. They see to it that there are places for the sick to go to, and the very poor.

These men form what you call a city government. Now let every one write down just what would happen in this city if the government should stop all at once!

At the head of the city stands the Mayor. They choose a new mayor every few years. To become mayor a man must have most of the people wanting him. The man whom the largest number of people want becomes mayor, and he must see to it that all the laws are obeyed. The man who goes from a division is called a councilman, or alderman, and you should respect him because he stands for such a number of men. But the mayor stands for many divisions, so you should respect the mayor very much. But many, many cities and thousands and thousands of people must unite to choose one man to be President of the United States and see that the laws the men make in Washington are obeyed, and so you should respect the President of the United States very much indeed, because he represents so many people, and is the highest servant of the people.

Sewing

Sewing is of first-rate importance to all girls. Usually domestic science is taught in the high

school, or, perhaps, in the upper grammar grades. But a majority of girls do not reach those grades, and these need the domestic science, so called, more than do their more fortunate sisters. At nine, girls may be interested in sewing. But interest is largely destroyed if they cannot sew what they want. Sewing exercises of the usual kind are a bore to most little girls, who would rather make doll dresses any day, and should be allowed to do so.

Manual Training

This is a development of the work outlined in the previous chapter. It is better to have a boy of nine or ten make a rickety, unsteady, likely-to-fall-any-minute table because he wanted to make it, than a whole wilderness of beautifully made miter joints, dovetails, T-joints, and the like just because they happened to be a part of a regular schedule of manual exercises. Our school system seems wonderfully well planned to crush initiative and destroy individuality. One way in which a boy can exercise both of these valuable qualities is in manual work, and he should therefore be allowed as full scope as possible. If a boy of nine wants to make a sled, a kite, a "push-mobile," or the like, feel fortunate and help him all you can without doing his work for him.

Nature Study

The simplest and most effective way of beginning nature study is with botany. There are so many clear and easy text-books for beginners of this age that there should be no difficulty in carrying out this work. Each child should have a note-book in which "specimens" can be pasted. It should be made clear, in the simplest manner, how flowers are formed, and, later, how the seeds develop, not neglecting the important work of insects. Each child, too, might have a small flower-pot on the window-sill, or a flower-box, and study the growth of some common and adaptable plant.

Fairness

Children, and boys particularly, seem to develop strong but very narrow ideas of justice. A boy will express himself very strongly against things he terms "unfair." Boys group themselves largely according to psychological development, and each group seems to develop its own code as to what is fair and unfair. It is unfair to "tell tales," it is fair to take certain advantages in playing marbles, and unspeakably unfair to take others. But until a boy becomes older than the group we are considering, he would not consider it particularly unfair to take advantage of the weakness of a crippled boy, either to taunt

or to abuse him, or to mock the unfortunate with their infirmities.

Children, then, possess and develop a sense of justice, which, though perhaps very narrow, forms an important foundation for educational work.

Ask the children what it means to be *unfair*. By careful questioning have the class itself arrive at an intelligent meaning for the term. You can help by having them list such things as they think are unfair, and tell why they are so. Ask them why it is unfair to hit a cripple, tease a lame boy because he cannot run, or a boy with bad sight, because he wears glasses, or another because he has defective speech. Ask them why it is unfair for a large boy to abuse a smaller one, why it is unfair for a boy to strike a girl, for a boy to remain seated in a public conveyance while a woman or elderly person stands, and so on.

Ask them why it is unfair to take another's property. With this question you can help in developing the idea that property represents labor, and that labor is the basis of all human activity.

These questions will give suggestion as to what kinds of subjects can be touched upon under this head. Remember that it is infinitely better to have the children develop simple ideas of justice than it is to tell them yourself that

such and such a thing is unjust and another just, without having the child do any reasoning upon the matter. A teacher should never forget that a child does not acquire education by being talked to, but by developing his or her own reasoning powers, memory, power of association, etc., from an impulse or stimulus coming from within rather than from without.

Games and Plays

Games and plays developing persistency and accuracy are desirable. Constructive work of any kind is excellent, as has been said under *Hand-work*. Games developing quick co-ordination are good also, as are the more strenuous games that require jumping, chasing, and the like.

CHAPTER IV

Children of Ten and Eleven Years

There seems little to differentiate children of these two years. Of course, children do not develop equally. A child of twelve may be psychologically twelve, but sometimes he may by physically and psychologically fourteen. Striking averages is not always safe practice, but it is the best we can do until teachers are able to recognize types of children and stages of psychic development. Placing children in classes according to age is, in the opinion of the best authorities on the subject, a very wrong procedure, especially after the twelfth year has been reached. Perhaps the time will come when children in school will be grouped according to physical and psychological development, and not merely according to chronological age. A teacher may have in her class a group of thirty boys approximately twelve years of age, but it is likely that six or eight of them will be physically thirteen, and one or two, perhaps, fourteen. She will find that these older boys are more troublesome than the others, and usually do poorer work. The average teacher will endeavor to use the disciplinary methods

appropriate for twelve-year-old boys, with disastrous results, achieving little beyond making the boys sullen and rebellious, and giving them the opinion that she has singled them out unfairly.

A teacher should make it her business to be able to recognize such differences of type and act accordingly. Until this happy stage is reached, however, the best we can do is to mention an *age*, and trust to it that a great majority of the children in a certain class of that average age approach that age physically and psychologically as well as chronologically.

As has been said, however, there is much less difference between children of ten and eleven years of age, than between those of eleven and twelve, for instance, and for this reason they are grouped together in this chapter.

It should be remembered, however, that a lesson given in one year should not be dropped and forgotten. On the other hand the teacher may take topics which have been given the children previously, and advantageously adapt them to the children of a little older age, so that the ideas originally developed may not lapse into forgetfulness, but be enlarged and strengthened. The lessons of the previous year particularly should be repeated in a broader way for the benefit of these older children, developing again lessons on companions, manners, cleanliness, etc.

Idea of "Representative"

The idea of having one person represent a group of persons seems rather difficult for children to grasp, yet it is necessary for them to be able to do so as soon as possible in order that they may be prepared to take up the work in government that is to follow.

A simple way to develop this idea is to have the class, at appropriate times, elect a representative to act for them when opportunity presents. It is often well for a school to have a kind of school senate, consisting of representatives from the higher classes. To this "senate" may be given the reasons for certain measures and opportunity allowed for discussion. Or it may be that now and then a class may desire a certain privilege. When so, let the class elect one or two representatives to request that privilege from the proper authorities.

The City

This is but a beginning of the city study, which culminates in the thirteenth- and fourteenth-year classes. Ask the children to get out their maps of the United States and see if they can tell what is similar about the location of a great majority of cities. Bring out the fact that they are generally situated on rivers or bays or upon some large navigable body of water. That is, a city develops

where it is because that is a convenient place for commerce and the general activities of a city.

Ask the children why it is that cities develop. Try to get them to bring out the idea of the value in having people who work at connected things near to each other.

Some cities grow by the sea-shore. Most of the sea-shore cities, as you can see in your geography, are on large bays or harbors. I wonder if you can tell why. Perhaps, years and years ago, ships found that harbor a convenient and safe place to go and land their goods, and so the shipping people built little houses and store-places, where the goods could be taken care of till they were sold or sent into the country.

If they did a good business there, then more and more ships would come, and more and more houses would be built. That means that a lot of people would come to do the building work—carpenters, masons, roofers, and the like. Of course, now, there would have to be stores so that there could be places where farmers and mills could send their products—meats, vegetables, grains, cloth, hardware, and the like.

When so many houses are being made, they have to have streets, and good ones too, so road-makers come and build the streets, and the first thing you know you have a little city. If the business gets better and better, then more and more people come. The streets become so long that no one cares to walk their lengths, so they have trolleys, and, if the city grows large enough, subways.

Now, when so many people live together, many wicked men come too, and the city must see to it that the people are protected from thieves and other dangerous men. The city must see to it that streets are made and kept in repair, that the different companies do an honest business, that the people are protected from fire and disease as much as possible. Then, a city has to look after those who are too poor to have homes.

In the olden days a king or perhaps a prince or other nobleman would own the city and rule it himself, as long as he lived. But now the people living in a city want to have their say as to how things are to be done. So cities are divided into sections, and the people in each section choose one or more men who go to the city hall and make laws and rules for all the things mentioned, and see to it that all the necessary things are done. Then the people choose one man who, for a few years, shall be at the head of a city and see to it that the laws are obeyed. He is called the *Mayor*. It takes a very fine and clever man to be a good mayor.

Now, see if you can tell what a city would be like if there were no mayor and no men selected to go to the city hall and look after all the activities of a city.

The State

The children should be given a simple idea as to the origin of the thirteen original states. It should be shown how they developed from small beginnings, in contrast to the later states whose boundaries were more or less arbitrarily

formed merely by dividing sections of territory on a map. Unfortunately the writer cannot suggest the name of a history that could be used for this particular work. The great motives behind the important movements of great races of people and of fractions of a people are rarely if ever intelligently or intelligibly touched upon; so that the average child—if such a mythological person really exists—looks upon the past history of this country merely as a succession of raids on the parts of Indians, retaliatory slaughterings on the part of the invaders, revolutions, wars, and the like. That the bulk of our first settlers came here because of any great and important principle is the one thing not made particularly clear. It should be emphasized that the strength of the early colonies came from people who gave up their homes and their fatherland, and went into a wild and dangerous country rather than stay at home and be denied the right to act upon principles which seemed to them the only right ones. The sacrifice made by these people for principle is the lesson to be made clear—that is, as clear as may be to children of this age.

If no simple and intelligent school history can be found, then there seems to be nothing for it but to have the teacher pick out the salient points of these early days and have the children put them in appropriate note-books, perhaps in

their own language. The practice of taking intelligent notes is a valuable one, and one that might be begun with advantage even earlier. In fact, the note-book should be used for this whole early citizenship work, for by the mere writing down, a lasting mental impression is made, or at least one is made that is more lasting than one gained simply by hearing.

Special attention should be paid to the history of the particular state in which the children live.

The Nation

The children should be given ideas concerning the different types of government, taking as examples the absolute monarchy, the limited monarchy, and the republic, concrete examples being Russia, England, and the United States. They should be encouraged to discuss among themselves the respective merits of each form. A teacher who has developed open discussion in a class—a discussion in which a child will defend or attack an idea without thinking that he or she is in school, and above all without thinking of school reports, has accomplished an important and valuable work.

All savage tribes have chiefs. These chiefs are usually the strongest men and best warriors. Because most of the people are afraid of them, they become

powerful, and when they get control of all the fighting men they become very powerful indeed, and can do much as they choose. To become chief of a tribe of savages a man has to be their superior. But in some more civilized tribes, when a chief dies his son becomes chief in his place. When this happens, you may be sure that the people think that a chief's family is superior to all other families, and that the son of a chief must be a superior man and so able to be their chief when the time comes.

Sometimes tribes become larger and larger, so that the chiefs gain more and more power. They can condemn a man to death if they like, or start a war, or do anything that they desire, for the people think that they are superior persons, and quite above them. Sometimes the people think their chiefs are almost divine, and worship them. Such chiefs become very proud, and the people are not much better than slaves, for their property and lives are in the hands of the chief.

In ancient days some tribes grew larger and larger, and became civilized in some ways, so that they could build great temples and other buildings, and could even write after a fashion. With these people the chiefs were really what we should call kings or emperors, and they could do as they chose. The people worshiped them as though they were gods. And sometimes they had great empires, as in ancient Babylon and Egypt.

There are no great empires today where the emperors have such great power, but the Czar of Russia controls his great empire much as the emperors of Babylon did their country. In Russia very many of the people

are ignorant. They do not all learn to read and write as they do in this country. Most of them think that the Czar is almost divine, and come near to worshiping him. To a large extent he can do as he likes, and, though they have a kind of congress where representatives of some of the people gather together, he is yet much more powerful than that congress, because the army is his. When such an emperor, with such power, thinks of nothing but the good of his people, then it is not so bad, but even then one man is not able to see to it that all his people are treated justly. In Russia the common people, the ignorant people, probably have a hard time of it, and even those who are educated have things not a great deal better, because the Czar can do with them much as he pleases.

When people begin to be really civilized, they want to have something to say about the running of their country. They know of many needs that an emperor like the Czar cannot know much about. They want to build great factories, perhaps, but are afraid to do so if they cannot make laws that will protect them. In absolute empires the people are often not allowed to worship as they choose; but when they become really civilized, they refuse to worship as their emperor directs, and each man wishes to worship as he thinks right.

So it is that when a country becomes civilized and more or less educated, the people will not permit their king or emperor to have such absolute power. If the emperor will not listen to them, they will dismiss him in some way or other, by force if necessary. They

may choose a king who will be more liberal and grant them their rights. Then every so many men choose a man to represent them in the government. Perhaps every ten thousand men choose a man to stand for them, and all these representatives gather together at stated times and make what laws the people desire and look after the country generally. In some liberal countries the king has no very great power, but helps to see that the laws are obeyed and that relations with foreign countries remain friendly as they should be. The king often tries to find how the people in different parts of the country are doing, so that he can recommend to the representatives of the people, measures to help them.

This is much like the government of England, and the meeting of the English representatives is called Parliament. So you see that in a very liberal kingdom like England the people have most of the power and the king is really their chief servant.

Now in some countries, like this country and like France, instead of having a king to be the chief servant there is a president. The king serves as long as he lives, and, when he dies, his son becomes king. But in republics like the United States, there is no king; but here, every four years, the people choose one man whom they call the president, and he must see to it that the laws of the country are obeyed, and at certain times he tells the meeting of the representatives, which is called Congress, the needs of the people.

In the last kind of government, you see, the people have the greatest amount of liberty; for they can choose

all their officers, and, if an officer is not able, or is unsatisfactory, they will not choose him again when his term is over. See if you can tell all the good points of the three kinds of governments, and their bad points —the absolute monarchy, the limited monarchy, and the republic.

The children should be given a brief outline of the structure of the governing body of the United States, with a brief and uncomplicated account of its beginnings.

By this time the children should be able to comprehend some of the duties of a government. A government should protect the weak against the strong, that is, the financially strong as well as the merely physically strong. It should see to it that its citizens have fair opportunities for making a living and progressing. It should see to it that opportunities for education are offered to all. It should look after the health of the nation in every detail. It should help as much as necessary in the development of the commerce, manufacture, and agriculture, and so on. It should be ready to protect the country against foreign invasion, and at the same time so develop friendly relations with other countries that the danger of wars would be minimized. These are a few of the points that can be made clear to children of this age. The children should be led to develop the ideas themselves.

Ideal Characters

Although the real hero-worshiping age comes a little later, a beginning can be made at this time in giving the children ideas concerning some ideal characters. The average school *Reader* for children of this age is the acme of futility. The writers as well as the selectors of books for school reading seem to have an unexampled success in gathering from the ends of the earth, and ingeniously inventing, all stories that are deadly uninteresting for one thing, and without point for another. They may have interest and even point for children of certain stages of development, but never are the perpetrators guilty of the malign mistake of selecting the appropriate type for the appropriate stage! For instance, the writer knows of a teacher who for three months kept a large class of great husky boys of twelve and thirteen years occupied with Kingsley's *Water Babies*, which might have had a doubtful interest for children four years younger. It bored these boys to extinction. The average teacher, and the average school board, does not seem to be aware that a class of thirteen- and fourteen-year-old boys in a good type of public school is quite capable of enjoying to a great degree stories even as "mature" as the straight narrative part of *Les Miserables*, for instance. For the eleven-year-old children, then, pick out stories that have

some human interest from the child's standpoint, and through their reading, or by means of stories read or told to them, give them interest in a few clear-cut ideal characters.

Work

Children of this age will not be able to gain very true or definite ideas concerning the value of, and necessity for, work. In our daily life far too much is made of the rewards of work and not enough of the value of the work itself in bringing happiness and the mental and physical health which are necessary to happiness. We find developing the point of view of the average American workman—and the blame can be laid to the schools as well as to our materialistic spirit—that the thing to do is to do as little work as possible for as much as possible, the quality of the work coming as a last consideration. Workmen will approve of a strike to enforce the re-instatement of a discharged workman, discharged, perhaps, for inefficiency, or, as lately in England, for drunkenness. They will make this move because he is a member of a union, and for no other reason, the quality of the man's work not being considered. Such a policy is doomed to failure, and many are beginning to realize it. The question is, "How well can this work be done?" and not "How little can I do and still get the most money?"

In the schools the same spirit manifests itself, despite all that is being said and done about it. The children do good work for "marks," the quality of the work done being a secondary consideration. The same spirit shows in the usual school and college sports, where one must win at all costs, not for any pleasure of the sport, but for the mere matter of winning. This winning impulse is not to be entirely condemned, but it should not be made the whole object of the sport; and no more should mark- or credit-getting be made the main part of school work. This is a matter which affects the private schools more than the public, for the former are still a generation behind the times in such matters.

In the class work, then, the quality of the work should be the main point made much of, and as little as possible said about marks. If one must mark at all, "satisfactory" and "unsatisfactory" should be enough for all grades below the upper high-school ones, where competitive endeavor is necessary in order to obtain scholarships and the like.

Children should be made to see that work is necessary after leaving school, and that, if we must work, then the better we do it the more pleasant living will be. We must work in order to gain a living. So we must acquire the habit of working. A boy cannot "loaf" all through

school and then, when put upon his own resources, suddenly begin to work effectively. He will do when he leaves school just about as he had the habit of doing in school. So school is a kind of gymnasium in which one prepares for this outer-world conflict. It is a place where a boy or a girl can gain the habit of working effectively, a habit vitally necessary for future success. Children commonly argue that studying geography, for instance, will not help them in their future work. But they should see that while in school they cannot work at what they will have to do when they leave school, for, first of all, they do not know what they will do when they begin work, and, second, even if they did, they would be incapable of working at such things in school. Therefore the schools provide generally useful material upon which a child can put his mind and use it in learning to work. This idea, of course, cannot be given the children all at once, but little by little it can be developed, when opportunities come, so that eventually they will be led to see the real meaning and realize the true value of conscientious work.

Manners

This reiterates the previous lessons on manners and respect. There should be such continued insistence upon good manners while in the school that they may become habitual. It has been held

that children may develop good manners for school, and be unmannerly outside and at home. But the effect of the school manners does actually "carry over." The teaching of good manners is really an important matter. American children are proverbially bad-mannered, and from much observation the writer is inclined to believe that the average private-school boy is worse in this respect than the public-school boy. The simple reason being, perhaps, that the parents of the former are too occupied with other unessential matters to give proper time to this very essential one.

Raising the hat may be made a lesson in itself.

Some hundreds of years ago all men in England who were free, and not slaves, carried weapons, not only when they went outdoors, but usually even when at home. It could not have been very pleasant to live in those days, for there were no police to protect you if an armed man wanted to attack you and perhaps destroy your home. So all but the slaves carried weapons. They had to, to be able to protect themselves at all times.

The nobles and men of means wore armor also. In these days armor would do no good, for a bullet would go right through it, but then they fought with bows and arrows, and with swords and axes, and armor was very useful. It must have been very burdensome to have to wear armor and carry heavy weapons all the time. But it was a very dangerous age, and men had

to be prepared all the time, for the next man one met might be an enemy. Of course these armed men, who were the freemen, did not even notice the slaves, and the latter would get no notice from their free superiors. But when one free man would meet with another, he would hold up his right hand with no weapon in it, to show that they met as friends and equals. Or if an armed freeman would meet another equal who did not happen to be armed, he would hold up his empty right hand for the same reason, and he would do the same when he met a lady.

It is a long time since men have had to carry weapons at all times; but the custom lasts till today, so that when a man meets a friend, he will often raise his right hand to his head, as a kind of salute or sign of friendship; and, if he is really a gentleman, he will not only put up his hand, but lift his hat if he meets a lady with whom he is acquainted: for the action is a sign of friendship and of respect.

So a boy or a man should always lift his cap when he meets a lady whom he knows, or when he meets a friend walking with a lady whom he does not know, or when he rises to give a lady his seat in a car, or the like.

Repeat the reasons why children should have respect for their parents and elders generally, and for those in authority, and have them illustrate how such respect is properly shown, by giving typical situations which commonly call for signs of respect of different kinds. Table manners

may be best considered by having a model table and asking the children to illustrate what to do in certain cases.

Time

This is a continuation of the previous lesson in punctuality. It might be said that when one topic has been taken up, say in one grade, it does not mean that that subject is not to be touched upon again. It is well for a teacher to go back to the lessons of previous years, and adapting them to the age of her pupils, give them again, so that by reiteration the lesson will leave a more permanent effect than if touched upon but once.

With this topic, as with so many others, class discussion is very valuable. The children can be encouraged to give many reasons against wasting time, against unpunctuality, lack of promptness, and the like.

It is a serious criticism against our educational methods that the average pupil is not made to see that there is a connection between school work and the facts and conditions of the out-of-school world. The child usually learns arithmetic—if it can be called "learning"—generally as "arithmetic" solely, and with but hazy ideas as to its utility for anything but getting good school grades and avoiding school penalties. A child learns—really learns only when he or she is interested, and few children except born mathe-

matical geniuses are interested in arithmetic as such. So, to be interested in arithmetic, for instance, or in any other school subject, a child must be shown ways in which that subject is very useful. Of course there are uses far beyond the comprehension of children.

True it is that in some schools of an antediluvian type—and these are mostly private schools—subjects are taught for which children of the age taking them can not possibly see any outside connection, either in this world or the next. Thus it is that we see children of eleven and twelve hounded through Latin, bored almost to extinction with it, and being told that this subject is given them in order to "train their minds," give them a better knowledge of their own language, and make other languages come more easily, not to speak of the great opportunity it gives them of reading a very fine literature in the original language of that literature. Of all the preposterous impositions foisted upon the young private-school child, this one is the worst. Every fossilized argument in favor of forcing young children to spend hours each week in plodding over the dry bones of a defunct language is a fair target for anyone who cares to shoot at it. In fact the writer cannot resist taking at least one good shot at this fetish of certain of our schools.

What Carlyle, in his inimitable *Sartor Resartus*, has to say on this subject is interesting. Says he, speaking for the poor bedeviled Teufelsdröckh, "Innumerable dead Vocables they crammed into us, and called it fostering the growth of mind.(!) How can an inanimate, mechanical Gerund-grinder, the like of whom will, in a subsequent century, be manufactured at Nürnberg out of wood and leather, foster the growth of anything; much more of Mind, which grows, not like a vegetable (by having its roots littered with etymological compost), but like a spirit, by mysterious contact of Spirit; Thought kindling itself at the fire of living Thought?"

If studying Latin "develops the mind," so does studying German, with the great difference that a child can see the value of studying German, while he can see no object at all in studying a language that has been dead and buried these many years! When you tell him that such study will aid him greatly in learning his own language by giving him a knowledge of the roots of many of the words, he will not have a conception of what you mean, for he has few conceptions of his own language as yet; and as for giving him a knowledge of the roots of the words he uses, the purpose has little value, for the language of every-day speech is composed of words, a great majority of which have Anglo-Saxon roots.

As to making other languages come easier—perhaps the study of Latin may have this effect, though I have my doubts, except in so far as the studying of any language accustoms one to the language-learning process. It is generally said, too, that Latin is particularly useful in learning French; but the fact is that French words of Latin derivation resemble similar words in English more than they do their Latin source. As to the argument that by learning Latin a very beautiful and worthy literature is open to one, it is almost absurd; for it is only by years of very earnest study and application, added to a special ability in such matters, that one can arrive at an understanding of Latin sufficiently complete to enable one to read this great literature without constant reference to a dictionary. One cannot read appreciatively a foreign or ancient tongue if one is constantly reminded that it is an ancient or foreign tongue. Not one boy in a thousand who studies Latin ever arrives at proficiency, so that the splendid English translations of the best that is in Latin literature are really better "literature" than he can possibly perceive by means of his own halting translations.

Furthermore, we teach children languages by the technical method, and not by the natural method, and the technical in anything does not appeal at all to the young child, however effective

it may be with children of sixteen. If Latin must be studied, at sixteen a boy can learn more Latin in a year than a young boy in two or three.

Particular emphasis is given to this subject, because it is a peculiarly good example of a subject given many children for which they can see no use and in which, consequently, they can take no intelligent interest. But this is not so with arithmetic, with history, with geography, with English (not mere desolating grammar), with manual training, and the like. All of these things have a value connected with affairs of every-day life, affairs of such a simplicity that a child can readily see a connection between the lesson and the interest to which it applies.

Bring in as much of the child's initiative as possible, however, in making these connections clear. Take arithmetic, for instance, and have a competition to see which child can tell off-hand the greatest number of uses for this subject. Then tell children to observe what goes on around them, for several days, and see how many new uses for arithmetic they then can find. The same thing can be done with every other rational subject in the curriculum.

Physical Development

This is a continuation of the physical-culture idea as described in the previous chapter. This,

of course, applies particularly to boys, who are naturally interested in such things. It is to be hoped that the day is not far distant when all school children will be examined physically at least twice a year, and thoroughly, too. This is something that many private schools do, a few public high schools, and practically no grammar or primary schools. Of course we have medical examinations, and the like, but these are for pupils, generally, who are picked out by teachers as probably needing attention. Not only should there be thorough physical examination, but direct corrective measures, not only medical, but gymnastic, for such things as spinal curvature, which is very common, for under-developed chests, round shoulders, and similar defects.

It is difficult to interest girls in such things, but boys can be given a great interest in their physical development. A short talk by some well-known athlete has sometimes a marvelous effect in stimulating an effective interest.

This physical interest is made a part of moral education because the relation between the physical, mental, and moral is very close indeed, and your bad boy may merely have adenoids, and your stupid, ill-tempered girl may simply be afflicted with eye-strain. In either case a removal of the physical infirmity may make an entire change in character.

As was said in the last chapter, by means of a sustained interest in their physiques, boys can be influenced to abstain from many unhealthful things, and to take up customs which make for good health and efficiency. The whole matter is one of such great importance that it should be given special study. This important characteristic of boyhood—the interest in physical development—should be utilized to its full value as an aid in making boys strong, physically and mentally, as well as morally.

Housewifery

Under the general term *housewifery* come a number of subjects closely connected, which make a very strong appeal to girls through their "mother instinct," so called. As this is a very strong characteristic, it may be used as an opening wedge for bringing in many useful matters, just as the physical culture idea brings in many useful matters for the boys. It is a lever which can be used with great power and effect.

In some places cooking is now taught, to some extent, in the upper grammar grades; but the important fact is that the girls who need such courses most, in fact the majority of all public-school girls, do not reach the highest grammar grades at all. Then, too, when these girls are given any kind of a course in domestic science,

THE PRIZE BABY OF A TYPICAL HOUSEKEEPING CENTER

it is not given under home conditions, considering particularly the kind of homes in which the girls live, and will live in when they have homes of their own.

To carry out this housewifery idea, the best plan is to have, very near the school, a typical dwelling, that is, typical of the kind of dwelling from which a majority of the children of each particular school come. If a house cannot be procured, then the next best thing would be to have a room or two in the school building set aside for the purpose. In Philadelphia, where this plan is being given a very complete trial, one "housekeeping center," as it is called, is opposite the school it serves. It is a small two-story dwelling, such as a majority of the girls of that school live in. Another school, situated in a district in which the majority of children live in two-room "apartments," two rooms are utilized, in a building opposite the school. This little house, as well as the two rooms, is furnished as the people of the neighborhood could furnish their homes, with their means. Considerable attention is paid to arranging furniture and to showing by example that a few good things are much better than a multitude of cheap and tawdry ornaments, such as are generally used to cover the walls and mantels.

Bad taste is not by any means confined to the

homes of immigrants. The well-to-do, or a great majority of them, do not seem to think a room furnished unless every bit of wall-space is covered by some kind of picture, and every nook and corner made conspicuous by some criminally ugly piece of bric-a-brac. So no matter what class of people is represented in a particular school, the housekeeping center can be utilized in developing ideas of good taste in house furnishing and decoration. This particular kind of work may be aided in class by having the girls plan a room, or a side of a room, on a large sheet of pasteboard, carrying out some color scheme in wall paper and furniture, the latter being cut out and pasted into the plan. Such a means may be used to show the superiority, in many cases, of the plain-tinted wall over the wall covered with the almost terrifying designs and figures that are so painfully common these days.

In the housekeeping center particular emphasis can be given to the cooking lessons received in the school—lessons which should be given to girls in the third grade, or at least in the fourth. In this house they can plan efficient menus, with their future means in view; they can be taught, by actual practice, as is done in Philadelphia, to market for those meals, and, finally, they can prepare the meals themselves.

It should be the work of the girls to keep the

house in order, to learn simple methods of housekeeping and sanitation, and the like.

For the older girls a very important work can be done—a work that has been found very popular and valuable in the Philadelphia experiment. At certain periods there are held "baby classes." At these times an expert is in charge, and the mothers of the neighborhood are invited to bring their infants to the class for expert advice or demonstration. The older girls attend these classes and, by example and by actually helping, learn much that is necessary and practical concerning the feeding, bathing, dressing, and general care of infants. This is particularly necessary and helpful for those older girls who are soon to leave school to enter the factory. Of course this particular work is not for the ten- and eleven-year-old girls, but for those thirteen and fourteen. But, because this "housework" begins with the younger ones, a complete description of this idea is given here. The taking up of such matters creates a splendid opportunity for the giving of a number of talks concerning not only the home, and all that it implies, but personal hygiene as well. Furthermore, these talks should be given in the "homes" themselves; for the atmosphere here is far different from that of the class room, and what in the latter might seem unusual, would seem perfectly natural in the homelike surroundings of the housekeeping center.

The following are a few of the topics taken up by the older girls—girls of thirteen and fourteen—in the housekeeping centers organized in Philadelphia: General care of infants; why prepared foods are not best; special feeding; clothing in summer and winter; sleep; ventilation; emergencies; how to tell common contagious diseases; care of eyes, teeth and hair; importance of the mother's health; home-made refrigerators and methods of keeping milk clean; personal hygiene; menus for invalids, selection and preparation; and so on. Everything possible is done, too, to give the girls an idea of the meaning of the sanctity of the home and of motherhood.

Frugality and Wastefulness

Children of this age are quite capable of understanding the difference between these two qualities. Yet children are very wasteful and do not look ahead far enough, unless trained to do so, to realize that waste often produces want, and that frugality often makes possible things generally difficult of attainment. A little story or two always helps to make an idea clear.

There were once two working-men of about the same age. They were neighbors and lived in neat little houses, the house of one being very much like that of the other. They were good workmen, too, and so

received good pay, just about the same amount for each. Each one, too, had his little family of three children whom they loved very much. So you see that in many ways these two men were much alike, yet in another way they were very different. One was careful of his money and of his property, while the other was careless with both of these things.

The careful man, for instance, always saw to it that his clothes were in good order, and his wife saw to it that the clothes of his children were kept in good repair, and the result of this was that all their clothes lasted a long while and looked very well.

The other man and his family were quite different. When his clothes were injured, this man, instead of having them neatly repaired, threw them away. The children were careless, too, and did not look after their things, which soon became shabby and soon were thrown away. This means that the second man, the careless one, spent half as much again on clothes for himself and his family as did the first man.

The first man was strong and athletic and was proud of his strength, and would not do anything that might make him any weaker. So he never smoked and never used any alcoholic drink. The other man did not smoke a great deal, possibly two boxes of cigarettes in a week; and drank only three or four glasses of beer. But just this little waste meant over $18 in a year, and a great many things can be done with $18.

At the end of a few years, what was the result of the different ways the two families lived? (Have the children discuss the possible results, which, of course,

are very obvious.) Well, the first man, who, with his family, was careful of all his things and who did not waste any money on useless or harmful pleasures, had a little money over after all his expenses were paid. This money was put in a savings bank, and perhaps you know that each dollar put in a savings bank earns four cents each year it is there. Of course, as his wages were not very large, the amount in the bank at the end of the first year was not very much, but it was *something*, and a great deal more than the second man had, who had nothing put by at all. You see he spent every cent of his wages as they came in. Well, at the end of these five years the first man had over a thousand dollars in bank. You see he saved three dollars each week for his first year, and a little more the other four years, because, being an intelligent workman, improving his work all the time, his wages were increased little by little. And then, too, every dollar put in bank had earned its four cents of interest at the end of each year, and when you have many dollars doing that you see it makes a good sum. But all this time the other man had saved nothing, and being, as you have seen, rather careless, did not improve his work, and so got little increase in his wages.

Then a very sad thing happened. The measles came into the neighborhood, and each one of these men had a child taken with this disease, and they both had it pretty badly, too, and before they were well again they had received a good many visits from the doctor, and many other expensive things had been necessary.

Now the man who had over a thousand dollars in

bank paid all his bills at once, and did not feel the loss of money at all. But the other man, who, you know, had nothing put by, had to sell some of his things and had to borrow some money, in order to pay his bills. And that made it very hard for him and his family, for they had to do without many things they were accustomed to, in order that the money borrowed would be paid back in time, and new things bought to replace those that had had to be sold.

Finally the careful man had enough put by to purchase a little home of his own, and then he saved more than ever, because a large part of what he used to pay for rent now could go into the bank. Being this kind of man, he naturally progressed in his work, and one day became foreman, and, later, supervisor, so that by the time he was middle-aged he was doing very well, his family was always well clothed, his children were being well educated, and they were all very happy.

But the other poor fellow did not learn anything by his hard lesson, for he was just as careless as ever, and so were his children. These children, because they were generally careless, were ill rather often, and indeed the whole family was quite wretched, and hardly knew what real happiness meant.

So it is very easy to see the difference between the lives of people who are careful of their things and those who are careless and wasteful

The teacher may follow this idea with a discussion in which the children are encouraged to tell in what ways they themselves can be careful or wasteful.

School Banks

About this time the saving habit may well be encouraged in the school. In some places school banks have been established with fine results. Sometimes the children take part in the management of the banks. In one of the schools in Philadelphia in which the most elaborate experiment is being tried out the principle underlying school savings banks is that the boys can save their money a definite purpose being given for saving by making it possible for the boys for a very small sum per week to attend a camp managed by the Christian Association of the University of Pennsylvania in the summer.

CHAPTER V

Children of Twelve Years

The psychological difference between boys and girls shows more plainly as children approach the age of twelve years. A system of teaching adapted for boys will not do particularly well with girls, and *vice versa*. It is also probably true that a system of teaching applicable for mixed classes will not be as efficient as systems made for boys and girls when taught separately. But as in the average school the sexes are taught together up to the high school, and as in many cities they are taught together even in high school, it seems best, in this series of lessons, to adapt the work as far as possible for classes containing both boys and girls, departing from this only in special instances, as in the physical work with the boys described in the last chapter, and the housekeeping work with the girls.

Citizenship

A large part of this work should not be confined to children of twelve years. As developed experimentally, it was found well to give the work, or most of it, to the assembled classes of grammar-

grade children of twelve years and older, beginning, roughly, with what is generally termed the "6th B." Abstract talks on civics would be useless. A child must begin with the concrete, and from this work up to the abstract.

On a certain day, without warning, provide the children with paper, pencils, and rulers. Tell them that you are going to ask them to do something about which they know little or nothing. When they are ready ask them to plan an "ideal city," remembering that cities must have streets, public buildings, and the like. Do not enumerate the necessary items that must be considered in planning a city—let the children do their own thinking. Allow them, say, ten or fifteen minutes.

Of course they will make a great mess of the work. They know nothing of city planning. Some of the older boys may have some faint ideas; but, generally speaking, all they will produce will be meaningless scrawls, more or less imitating the plan of their own home city.

Then, if possible, have some city official connected with the "city beautiful" or city planning work, come to the school and describe what must be considered in planning an ideal city. If it is impossible to get an expert from outside, then one member of the school staff might look up the subject beforehand, and talk about radiating

streets, city parks, schools and school playgrounds, working-men's suburbs, transit facilities, and the like, perhaps showing the plan of some *planned* city like Washington. Most of our cities simply *grew*, like Topsy. Washington, however, was planned from the beginning. Chicago imitated the Philadelphia idea. Philadelphia was planned from the beginning, too, and this plan in which all the streets run at right angles to each other, is a good one for a small city. It has its bad points for a large city, and millions must be spent in cutting radiating streets through built-up sections. Such points as these can be brought out, also mentioning the point that if it were too easy to go from any outer part of the city to the central districts, the small store would almost go out of existence, because it would be so simple a matter to go to the larger stores of the main part of the town.

When the children have received a large number of ideas concerning the ideal city, physically considered, then competitions may be arranged to find which boy or girl can plan the best city, the best from each class being exhibited. This creates an immense interest in the "city" idea.

With this interest as a foundation, the children should study how their own city is governed, department by department. In Philadelphia, where this plan is being given a trial, officials from

different city departments have visited the schools and described the work of their departments. In this manner the children are given a very good idea as to what it means to be a citizen, and they obtain a very practical knowledge of the government of their city.

Although the best work will be done by the older boys and girls, the twelve-year-old children will learn enough to make it worth while beginning with them.

It is a good plan to have the children keep "citizenship" note-books, in which they can write anything interesting which they may learn concerning cities in general, and their own city in particular, or in which they may paste clippings taken from papers or magazines concerning the same subject.

A very important city department which should be represented by a uniformed officer at least, is that of Public Safety. The average boy looks upon the policeman as a hereditary enemy, and it makes a decided impression for the good to have an intelligent representative of this important department come to a school and tell the boys how they can co-operate with the police—how they can work together for the good of the city. When this was done in one of the schools in a very poor and lively district in Philadelphia, there was a marked change in the attitude of the boys of

that neighborhood toward the police, and the police reported a great improvement in the order of the juvenile part of the population there.

Having public officials speak to the children has a great effect. Their coming should be made a very important affair. It has been found effective to have the Boy Scouts of a school on hand in uniform to receive such officials, and to act as a "guard of honor." Such things impress children very strongly, and it is well to have them so impressed.

General discussions of subjects connected with citizenship may be encouraged to advantage—that is, class discussions. For instance, the children might argue as to whether it makes any difference if a director of public works is connected with some building-contracting company, or whether it makes any difference if a director of public safety holds stock in some liquor manufactory. They might discuss the ethical side of a transaction in which a councilman received a commission for having a public building built by any certain concern. They might work out the reason why it is not right to pay for votes. In these discussions it is far better for the teacher merely to lead the general trend of the argument rather than to give decided opinions on the subject. As has been said several times before, an idea which a child has worked out for himself or her-

self, has a far stronger place in his or her consciousness than any statement made by a teacher or any one else.

Some of these ideas, of course, could not be worked out in one discussion. The children might be encouraged to take their problems home with them, and obtain all the advice and knowledge possible on the matter, and to bring the results with them to the next discussion, the final result of each such argument being put into the "citizenship book" mentioned.

Have the children work out the idea of taxation, making them see how the people of a city pay for all the work of the city, and pay all the public officials, from the mayor to the street cleaners. Have the children discuss the question of how streets are to be kept clean, and whether they should do anything about it. Make them see that the dirtier the streets are made, the more men it will take to clean them, and the more of the tax-payers' money must go for the purpose, when there may be other great needs. Lead the children to see that it is good citizenship to help keep the streets clean, and very bad citizenship to throw waste of any kind into the street.

Have the children find out how their city officials are elected—mayor, councilmen, or aldermen, and all. Ask them to explain who it is that makes the laws of the city, and show them, or,

better, have them show themselves, that the laws are made by the citizens through their representatives, and that as the people make the laws, they should respect them, and children should respect them for the same reason.

The school-city idea is a good one if not carried to excess and if the children really do the work and not the teachers. It gives the children a very concrete idea as to the meaning of representative government and as to the actual structure of the government of their own city.

Occupational Morality

The following idea may be given a class in story form, as is given here, or some other way, and a discussion arranged as indicated. Such a discussion followed by a composition on the subject would make a strong impression.

There was once a man who had considerable ability, but who was too lazy to do much with it. So he worked at a job which required a great deal of physical exertion and little mental exertion. It is harder, much harder, to work with one's brain than with one's body, and that is one reason why there are so many laborers and so few who become really successful. Well, this man was not satisfied with the amount of money he was earning, even though it was all he deserved for his work. He knew very well that he would have to do differently if he wished to earn more money; but as I said, he did not care to think more than he had to, so he resolved,

instead of earning a better living by his own endeavor, to take by force the earnings of other people.

This man kept at his usual daily work, but, now and then, at night, he would break into some little store and steal what money and valuables he could get. Sometimes this would mean ruin for the people who owned the store, who had put their savings into the stock, and who could ill afford losing what little money they kept in the safe there.

Sometimes, too, he would break into houses and steal what money and jewelry he could find.

He used to excuse himself with this argument: "These people," he would say to himself, "have more than they need, and I haven't enough, so they have more than they should have, and therefore it is right for me to take what I can get from them." Yet all the time he knew his argument was silly, and that if every one thought as he did and acted as he did, we should all become barbarians and no man's life would be safe, nor his house, nor his furniture, nor his family, nor his wages or earnings, nor even the food he would purchase for his wife and children.

The whole trouble was that he was too lazy to do mental work, and too dishonest to depend on his own work, and so tried to live on the work of others. What do you think of this man?

There was another man who owned a large factory where different kinds of articles were made. This man was making a good income, but he was not satisfied with it. He could not afford to own an expensive automobile, or live in a very large and expensive house,

as some of his neighbors did; he could not travel around the world as splendidly as some; and, in short, he was dissatisfied with things in general. He therefore decided to sell goods to people for a price beyond what the goods were worth to them. So he advertised largely all over the country that he would sell certain kinds of goods for a certain price, and he made it seem like a very good bargain, so that very many people, most of whom did not have much money to spare, sent him money. In return he shipped goods to them; but when the goods arrived the people found that they had been cheated, and that the articles were not worth nearly the amount that had been asked for them.

People who are cheated this way do not often try to do anything about it; for legal fights are very long and expensive. Those who wrote protests were ignored, and the man, who was making large sums of money, advertised even abroad, and shipped large quantities of cheap goods for too high a price, and so increased his income a great deal. What was this man really doing? Why, of course, he was not satisfied with what he could *earn*, and so decided to *steal* the earnings of other people. What do you think of this man?

There was another man who was a doctor. He was not satisfied with the small amount of money made by most honest doctors. It meant too much mental effort and study to rise high in his profession, and yet he wanted more money. So he decided to take advantage of the fears of sick people, and of the distress of those in pain, and sell them some cheap stuff for a large price, telling them that this stuff was a medicine that was sure to cure them of their diseases.

He advertised in second-rate magazines and papers. No first-rate magazine or paper will print such advertisements. But many second-rate ones did, and in these advertisements he said that a few bottles of his medicine, at a dollar a bottle, would cure in a short time some of the very common diseases that people have.

Of course educated people know that no really good doctor will advertise. He does not have to. But only those who do not know this answer such advertisements. Generally, they are poor people who have not much money to spare.

Hundreds of poor folk sent their dollars to the man, and he sent them bottles of medicine that really was not medicine. Worse than that, he had a little of a very dangerous drug mixed up with the stuff in each bottle, and this drug has a very bad effect. It makes the people who take it feel better for a little while, though they are not really better at all, and, worse yet, it gives the people who take it a craving for more of it. So just see what this man did! He sold a medicine that would not cure, to people who were very ill, and not only that, but he poisoned them so that they would want more and more of his medicine. Many of them died, of course, some on account of the drug, and some because they were not getting a treatment that would help them. Yet this man made much more money than before.

What was this man doing? Why, he was too lazy to do the mental work necessary to success, and too dishonest to depend upon his own earnings, and so he

lived upon the earnings and upon the fears and sicknesses and pains of others. What do you think of this man?

Then there was another man who was much like these others. This one was a contractor who made bridges. A certain city was going to build a bridge over a river. The city government chose a committee of men to have the bridge designed and built. When the design was made many bridge-makers obtained copies, and, after they had studied them, they decided how much they could make the bridge for and to this they added the amount of profit they thought they should make, and each one handed his price in a sealed envelope to the committee of men. This committee was to open the envelopes, read the prices the contractors made, and give the work to the contractor who offered to do the work for the least sum. Now the man we are talking about wanted that work very badly, but he did not know whether his price was the lowest or not, so he promised a certain sum of money to one of the men on that commission if this man would let him know what the other contractors bid, and then he would fix his price so that it would be the lowest. This was done. As each envelope came in this dishonest committee-man looked in them, and finally he let our man know all the prices of the other men. Then our man made his price just a little less than the lowest of the others, put his bid in an envelope, and handed it in. Of course the committee found his bid the lowest and gave him the work, and the committee-man was given the sum of money promised him.

[illegible]

[illegible]

[illegible]

them to see that the quack doctor was about the worst of all along with the false public servants—for a doctor is a semi-public servant. Lead them to see that the man who was a simple thief, who made no bones about it, was no worse, and probably not as bad, as the men who were just as bad thieves, and worse, though they paraded under the guise of honest men.

There is food here for several discussions and compositions, which might go into the "citizenship" book, along with newspaper clippings describing similar cases.

Work

The idea brought out here may be just a little difficult for many boys of twelve, but they can grasp a part of the idea. Bringing up the subject again later will help to make the meaning more clear and the effect more permanent.

Ask the children to tell what the difference is between *work* and *play*. Remember, it is far better to have the children develop these ideas themselves. They are quite capable of doing so. At first their ideas on this important subject will be rather vague, but by careful leading they will bring out the idea that a thing is work or play according to the way one looks at it.

Give the example of the artist who works day after day and perhaps year after year on a master-

piece, the question of whether or not he will receive financial remuneration for it not entering his mind. He takes the utmost pleasure in what he is doing, so that, though his work is work it is never labor. On the other hand, consider a laborer who digs in a ditch. Very probably he does as little digging as he can for as much as he can get. He dislikes the occupation, and does it because he has to. So he gets no pleasure out of it and it is *labor* rather than *work*. Develop the idea that real work should be enjoyed by the workman, and if it is not enjoyed it is not work but labor. Show that, after all, work and play are very similar, enjoyment being a necessary part. Therefore if one enjoys his work it is as play to him and therefore pleasant.

Bring out the idea that work is necessary for us all. A rich man who does not work does not develop a strong character. He is likely to be weak-willed. A will becomes strong as a muscle does. You strengthen a muscle by using it against some resistance. So the will becomes strong by working it against something that perhaps it would rather not do. The fellow riding about in a six-thousand-dollar automobile may be the "biggest dub in town," as the boys say. A person who cannot do anything worth while is rarely happy.

To be happy we must have occupation to exercise our minds upon. So we must all work, and

if we are to have happy lives and not be mere laborers, we must enjoy our work. We must try, therefore, to look upon all our work as something pleasant. Perhaps this may be hard with a thing like arithmetic, but it can be done. Ask the children to propose ways of looking at different studies, or working with them, that will make them really enjoyable. As to the arithmetic, it may be made enjoyable by making very practical applications of it in a competitive way, and by eliminating processes for which a child can see no use, and which, for most of us, have no use in practice. Such things, for children, are cube root and compound interest.

This is a very important lesson, and should be brought up several times.

History

A child of twelve begins to have an interest in history. It is a fatal mistake, however, to give children of this age the dry, technical history which is so common in our schools, public and private. But they can be interested in the doings of historical persons, and, where the story is not too complicated, in the movements of historical peoples. But particularly are they interested in primitive peoples. It seems second nature for the American boy of this age to play "Indian." I dare say the German or Russian boys of the same

stage of development do not play "Indian," but they certainly do play something of the same spirit. Children themselves are primitive, so it is natural that they should be interested in primitive peoples, far more than in histories of the American Colonies, the later English kings, and the like.

Since an interest in the primitive seems to be a natural characteristic, then, and since this whole schedule for work in moral education is supposed to be built upon the natural characteristics of children, we should get what lessons we can from the histories, manners, customs, and even ethics, of primitive peoples.

For us, as Americans, the American Indian furnishes a popular, convenient, and good example. Children of twelve are capable of finding out for themselves many things concerning the American Indians.

Announce to the class that a week, say, from date, you will ask them how the Indian tribes of North America governed themselves. You can suggest the use of encyclopedias, and perhaps have a few appropriate books on hand for their use. When the day arrives the children will discuss the method of government of the main Indian tribes, gaining an idea of the tribal system, finding how the chiefs were chosen, the peace chiefs and war chiefs, and what powers they had.

On another occasion tell them that you are going

to ask them in a few days how the ancient Mexican Aztecs governed themselves. They can compare the more centralized government of the Aztecs with the scattered tribal formations of the American Indians.

Let them take up the government of the Incas in the same way. Here they will find an absolute government of a very fine type. A few facts concerning it may be *a propos* at this point.

The Incas were a governing family or race which kept itself separate from the lower peoples they conquered. The government was a beneficent one, if absolute. It was developed to a very high standard of efficiency, for the Incas were undoubtedly the highest developed of all the American races, and were much superior to the Aztecs of Mexico.

The "Inca," as their emperor was called, owned everything. No individual really possessed anything. The government saw to it that all had what they needed. If a man were a farmer, the government took the surplus of his harvest, and in return gave him what clothing material he and his family needed, repaired his dwelling, if it needed repair, and saw that other necessities were supplied. A silversmith, for instance, worked with his silver, and the government supplied him with provisions and everything else needed. Each one had enough and no more.

Everyone worked or suffered a severe penalty for not working.

Of every ten men one was the head; of every ten of these heads there was one the head—really a "centurion," and of every ten of these there was one head, and so on up to heads of ten thousands, and the government was carried on by these heads and through them.

The Incas, far superior to the Aztecs, had high religious views. The Aztecs had their altars running with the blood of human sacrifices, but the Incas put flowers only on their altars, and seemed to look upon the Deity much as did the ancient Jews. When the Incas conquered a barbarous tribe, they usually made the chief of that tribe the representative of the government for that tribe. They abolished the cruel religious ceremonies common to savages, and gave their new subjects a higher ideal.

The government, owning all the harvests, always put aside a proportion, which was stored in numbers of granaries, distributed along the magnificent roads which traversed the empire. The grain was kept to make up for any unexpected losses on account of famine or war, and to supply those whose occupation was not agriculture.

Here we see a very absolute kind of government, in which the emperor owns everything, where evervone has enough for his needs, and no more,

where loafing is not tolerated, and where the emperor's only thought is the good of his people.

Have the children discuss the following points, considering what they have learned concerning the tribal organization of the North American Indians, the empire of the Aztecs, and that of the Incas:

How was the government of the Aztecs better than that of the North American Indians? Idea to be brought out: A more compact organization made for more individual protection. A bad point was that a vast majority were slaves of family or tribal chiefs, from whom neither they nor their goods had any protection. Life was cheap to the Aztec leaders, who treated their subjects like cattle.

How was the government of the Incas better than that of the Aztecs? Idea to be brought out: The object of the government was to see that all the people had enough, that every one worked, and that loafers and immorality of any kind were promptly punished. A bad point was that there could be little initiative among the lower orders, and little freedom of action. The individual was insignificant and the system supreme. Another bad point in a government so absolute is that, should it fall into the hands of irresponsible or unworthy rulers, the condition of the people would become desperate. A beneficent despotism has

many good points and as many bad ones. Can a system of government in a republic act as a beneficent despotism?

With the Incas the numerous orders of officers were appointed. What would happen in such a government if an officer were unworthy? The people under that man would have to prove his unfitness to the superiors who appointed him. This might be difficult to do, and, if they failed, it would subject them to his revenge. It would be far better, of course, if an unworthy officer could be withdrawn by a majority vote of the people over whom he had charge.

When is an officer more likely to be just in his dealings with the people under him—if he is appointed to be their officer by some superior, or if he is elected and kept in office by his people?

What present government corresponds to that of the Incas? Have some one or two delegated to look up some simple account of the government of Russia and report upon it.

In what way is the German government higher or better than the Russian?

In which governments have the people the most choice as to their officers, and what is the result of such governments? Have the children bring out the point that such governments do well or ill according to the amount of care and interest the citizens take in the voting. Therefore, in a repub-

lic the government is good or bad according to the expressed desires of the people. What about people who do not vote when they can? Make the children see that voting is a very great privilege, not to be looked upon lightly, nor neglected.

Of course some of the foregoing questions may be a little difficult for boys of twelve, but remember that many of these boys in a couple of years are going to leave school for work. Therefore all endeavor should be made in the time that remains to give them such basic ideas as have been indicated. Above all, do not give them long dissertations on these subjects, but have them develop the ideas as much as possible. Have them look up as many of the subjects as need be, and let them write summaries in their "citizenship" books.

It need hardly be said that all this governmental work should not be attempted in one lesson, but it should be scattered over a number of lessons, and perhaps repeated, in some form, the following year.

With a knowledge of fundamentals as has been suggested, the children will have a more intelligent understanding of the historical development of our government. There should be something in our histories besides battles and adventures, attractive though they are. Also, to understand our beginnings, a simple plan of the English gov-

ernment should be understood. Following this may come a brief and uncomplex study of two or three typical colonial governments—governments in which the colonists had a good deal to say concerning their immediate affairs, but nothing, or almost nothing, concerning the government of the colonies as a whole. Furthermore, some governors were appointed by the Crown—and acted accordingly. Develop simply the growth of our government from the first assembly of colonial representatives.

Clean Character

Tell the children a story similar to the following, and have them draw their own conclusions from it. It might be well to read or tell the story, and then have the children write brief compositions as to the meaning. The best and most appropriate compositions might be discussed before and by the class.

A boy once owned a fine clock which had the most delicate and wonderful works you ever heard of. When in good order the clock did remarkably well, and when the boy was given the clock it was new and in perfect order, and kept perfect time.

Now it was very necessary for the boy to take good care of this delicate instrument. He had to see to it that it was kept wound up and that no dust and dirt got into the fine wheels and pinions of the works.

The working of the mechanical part of the clock was very unusual. Did you ever look in a jeweler's window and see a peculiar kind of glass bulb there, with four little square black vanes inside, slowly going around? This queer little vane inside the bulb goes only when the light is on it, and very fast when sun shines on it, but when it is placed in the dark it does not go at all. Well, the works of this wonderful clock reminded one of the jeweler's odd machine, for light had to shine on the works for some hours each day, and there were two openings in the casing for that purpose. And the boy had to see to it that nothing harmful entered those openings with the light.

Of course you all know what a telephone is like—there has to be a sound made in one part if anyone is going to hear anything from a telephone. You see it works by having sound come into it. Well, the works of this clock were something like that, and a couple of openings were fixed in the casing so that sounds could come in to a part of the works which would not work at all if sound did not come in. And the boy had to watch these openings too, to see that nothing harmful to the works got in.

For a long time the boy took excellent care of his clock, so that every one who saw it trusted it and believed in its accuracy, and came to have a very high opinion of it. But after awhile some observant people discovered that there was something wrong with it. Sometimes it would run a little too fast, and sometimes a little too slow, and sometimes it ran very irregularly, and, to tell the truth, sometimes it

hardly went at all. So you see that people who still trusted it were deceived several times, and then, of course, they would have nothing to do with it. Finally, the boy, to his disgust, saw that no one seemed to think much of him or of his clock. So he took some polish and a cloth and shone the casing of that clock with all his might, till it glittered like new, and looked so fine that some persons thought it *must* be right—it looked so fine; but, unfortunately, all the polishing would do it no good, for it ran as irregularly as ever, and though the boy polished the casing now and then, the clock ran as badly as ever.

So you can understand how it was that all finally lost faith in that boy's clock and would never trust it. What was the matter, do you suppose? The boy certainly polished the casing frequently, but it ran as badly as ever. Well, the trouble was that some dust and dirt had gotten into the *works*, so that it was no wonder that the delicate machinery would not go in an orderly fashion. After a long while the boy realized it too. He had suspected the trouble for a long time, but he was so careless and lazy that he did not want to go to the trouble of doing the right thing. And there are some boys who would have let it go badly to the end of their days. But this boy became, one day, so ashamed and disgusted, that he got right down to it and cleaned out those works, after which the clock went as well as ever, but it was a long time before people would trust it again, you may be sure. And you may be sure, too, that the boy took mighty good care to see that no more dirt got in through the four openings I told you about.

THE WINNER OF A "PERFECT PHYSIQUE" COMPETITION

Of course the children will see that the clock represents the boy's mind, and that the boy in question allowed wrong ideas to enter his mind through his eyes and ears.

Ideal Characters

Two or three ideal characters should be studied during this year. Washington and Lincoln furnish appropriate examples. Their lives, in some simple form, may be read and studied in class. Particularly let me emphasize the value of discussions concerning the motives that led these two great men in their most noteworthy actions. It may be well to place a small library of books on the subject at the disposal of the class, and give the children a sufficient time to make digests of what information they can find concerning certain assigned particulars, and then, finally, have the children report on their work. This method makes a far stronger impression than would a considerable amount of mere reading to them or talking to them. You see it is a constant policy, in as many of these lessons as possible, to encourage the children to express themselves, and so to bring out and develop such originality as they possess.

Physical Ideals

This is a continuation of the "Physical Development" work described previously, which should

be continued right through the grammar school. As the boys become older, it is easier to interest them in their own muscular development, and it is well to have, now and then, a speaker from the outside come in and talk to the boys on this subject, and impress them with the fact that their character and mentality largely depend upon their physical "get-up." If some well-known athlete can be induced to give a short talk on such subjects, now and then, the results are likely to be most encouraging.

Manners

When a boy gets to be about thirteen years old he often becomes unmannerly or more rough and boisterous than usual. This, of course, is very natural; but it is also proper for a boy to learn self-control at this time, if he is ever to possess this quality. The adolescent boy, however, is more anxious than his younger brother to know the *reason why*, and adolescence frequently begins before a boy is thirteen. So, not only should the customary forms of politeness be insisted upon in the class room, but these forms should be considered, one at a time, discussed, and the reasons for their being made clear. Table manners may be taken up realistically, by having a miniature table set and having a boy or girl illustrate the proper handling of knife, fork, and spoon, under criticism of the rest of the class. As usual, the

criticism of a class is more effective than that of the teacher in such cases. The girls, of course, would be more interested in the arrangement of the table itself, and this may be taken up also.

Reporting results of observations is helpful. The children might be asked to look for certain instances where ordinary rules of politeness are broken, as well as to notice actions that proclaim the actor to be better-mannered than the average.

The general subject of manners should be brought up several times during the year, perhaps taking a special division each time. For instance, on one day behavior in public generally might be considered, on another day behavior towards women, towards the aged, and towards the physically weak, on another day the value of cheerfulness may be considered in contrast to grumbling, fault-finding, and ill-nature, and so on. In this manner such subjects might be considered as choice of words, generosity, and egotism.

After each discussion it might be well to have the children write a short résumé of it in a notebook kept for the purpose. There is little that makes ideas clear and concise so well as does writing them down with pen and ink.

Natural History

The subject of natural history should begin with a careful study of the principles of botany.

The children should be provided with simple, untechnical text-books on the subject and lessons given as a regular part of the school work. The children should be taught not only to recognize different types of plants, but should be given a knowledge of basic structures—the physiology, so to speak, in a simple way, of the parts of plants that have to do with its reproduction.

A strong effort should also be made to interest the children in plants for their own sake. Growing, collecting, observing, and keeping illustrated note-books are valuable.

Courage

Ask the children to tell what they understand by *courage*. It might be a good plan to write each different definition on the board. Perhaps, then, the definitions can be condensed or summarized so that the children will see that a courageous person is one who keeps cool and does what should be done in time of danger or great stress, or a person who will do what is right regardless of opposition and threats, or a person who will accomplish a great and disagreeable task because it is a matter of duty, or a person who is cheerful under difficult circumstances, and so on.

When the children have gained definite ideas as to the meaning of *courage*, have them present the names of historical persons who seem particularly

courageous, and when a child presents a name, have him explain why he thinks that person was courageous. Great generals or warriors are likely to be presented first. Naturally a man who risks his life for a cause shows great courage. Ask the children what they would think of scientists who would enter a plague-smitten city in order to combat the plague and to find means for its prevention as well as its cure. This is combat again, of course, at the risk of their lives.

Let the children discuss the relative merits of a soldier who fights an enemy with rifle or sword and of a physician who fights a disease. Does one require a greater amount of courage than the other? There may be doubt about this. Is the object for which the courage is expended higher in one case than another? One means the death of human beings with every effort to make the death certain, and the other is to save human beings from misery and death. Furthermore, one can more easily avoid a human enemy than one can a malignant cause of a contagious disease. The soldier risks his life and feels sure of a certain glory if he is killed. The physician on the trail of a plague risks his life, not knowing when he may be ambushed by the plague, to die, perhaps, a loathsome death with mighty little glory. The soldier is necessary if nations, at the present stage of civilization, are to retain their nationality; but

the war against disease is far more necessary, for it is continuous year after year.

When the children realize that there is a higher heroism than that of the soldier, and of a different kind, ask them to think over it a day or two, and see if they cannot find examples of high courage right at hand in every-day life. Some will think first of firemen and of the police who risk their lives frequently, but lead them to search for less spectacular examples—of widows, for instance, who without complaint work hard and support their children, of men who have lost everything and have cheerfully begun again at the bottom of the ladder and "made good," of boys who in spite of poverty and sometimes of physical injury, have been able to fight their way through the high school and into college, and so on. The world is full of examples of fine heroism in every-day life, and the children can be led to realize this by the method suggested.

When this has been accomplished, they may consider ways in which a school boy or school girl can show courage. Lead them to see that being cheerful under difficult circumstances is a great accomplishment, and a valuable one, that takes considerable courage. This has been realized for its full value by those able men who have developed the ideas behind the "Boy Scout" movement. Ask a Boy Scout, if there happens to

be one in the class, what the "Scout" law says about cheerfulness. In the Scout Manual of 1911 rule number eight is as follows:

A scout is cheerful. He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

It is hard for a child to be cheerful in the usual tedium and restraint of the class room, and it is sometimes hard for a child to be cheerful at home when required to do something to aid the mother or father or when a request is denied. Have the children develop the idea that one of the most important and difficult ways in which a boy or girl can show courage is, under such circumstances, by being cheerful and smiling when one would rather be "grumpy" and disagreeable.

Have the children also develop the idea that a boy or girl shows courage of a very high order when he or she resists the temptation to do or say something that is not right. Make the children see that it is a very creditable thing to "win out" in a fight of this kind; for it requires the same kind of courage that a soldier requires in going into battle, only in this case the battle is for the sake of character, and character is a very important thing.

Modesty

Children are naturally egotists. Everything has been done for them and little has been required of them. In the olden days when cities were very small and the bulk of the population lived in the country or on farms, or at least with gardens and a cow or two, there were many "chores" which fell to the share of the children, to their immense benefit. The average American child grows up to be twelve or thirteen without having had the discipline—the necessary discipline—of regular duties to perform; and the wealthier the family, the fewer the duties, and the more useless the final character of the child. Some misguided, or unguided, parents think there is something "lowering" in having their sons and daughters do things with their hands. It is possibly for this reason that the introduction of practical manual training is being adopted by the private schools so slowly and reluctantly. Those who desire it there have first to combat the ignorance of its real value in mental and moral development, as well as the prejudice against doing anything useful with the hands. This is not always the fault of the head-masters. The head-master of an old and prosperous private academy has told the writer many times that he has "just as good a school as the parents will let him have," and to a large extent he is right.

The writer knows of one summer camp for boys in which nothing is done for a boy that he can do for himself. Some of the boys come from very wealthy families, and they arrive there with a vast and deep-rooted egotism grown upon false ideas of their importance and of their prospective wealth. The director of that camp declares that no case of self-conceit arriving there has been able to survive the boy's washing of his own towels and stockings.

This incident has been related to emphasize the point that practical manual work of some kind aids a child in obtaining valuable qualities, mainly, as regards our particular subject, helpfulness and modesty, one generally going with the other.

Ask the children to tell why certain people are useful in the world, as, "Why are police useful?" "Why are railroads useful?" "Of what use are factories?" Bring out here the value to producer as well as to consumer. "How are children useful?" "Are children generally useful?" Cause the children to see that not many children are really of use in the world while they are children, whatever they may do when they are older. Yet a child is capable of being very useful in many ways. Have the children describe ways in which boys and girls can be of real help, in the home, in the school, and in the city.

Develop the idea that as, even when they do their best, children are not remarkably useful after all, there is no great reason for conceit. Ask them to tell what kind of children appear to be the most conceited. Many will say that the most conceited are those whose parents have more than the average in the neighborhood. Make them see that what a parent accomplishes brings great credit to the parent, but that the child of that parent, having nothing to do with the accomplishment, certainly can take no personal claim to glory in it. Ask the children to tell the conditions under which a child, or any one else, may feel pride. They should bring out the idea that real credit should go to any one who really does anything that is useful and worth while. But however much one person may do, it is always easy to find examples of others who have done very much more, so that conceit is generally silly. If the children are led to see conceit as something silly, they are less likely to show or to feel it.

Games and Athletic Clubs

Later on something will be said concerning the educational value of many plays and games. But it may be well to emphasize at this point the value of certain kinds of games for children entering adolescence; for the fact is, that certain valuable qualities may be gained far more easily

through play than through a vast amount of cut-and-dried class-room work.

The boy, upon entering adolescence, begins to show a liking for co-operative games. It is the great time for forming clubs—or gangs, which are the same thing, whatever their purpose. Adults often, mistakenly or ill-advisedly, endeavor to prevent boys from forming such clubs or from joining any. Of course there are clubs and clubs. The so-called "secret fraternities," particularly school-boy fraternities, can be of little value and often are of great harm, not only because they tend to create "classes," but also because the influences allowed free foot in such associations are not what they might be. But it is a far cry from the school-boy secret fraternity to a boys' athletic club, baseball club, or even the little informal groupings of boys which all normal boys get into, if they have any luck, and which are generally grouped about some dominant leader, whose influence is not bad, generally, and often very good.

It is a natural impulse to form such associations, and the proper thing for adults to do is not to attempt to crush the impulse, but to let it develop naturally under proper care and not too obvious supervision. A good and natural impulse, if repressed, often becomes perverted.

For these reasons, this is a good time to en-

courage the boys, and the girls too, as far as possible, to engage in group games appropriate to their age and strength. For the boys few games are better than baseball, and "soccer" football is not bad. Regular American football, however, is not at all well adapted for boys, and is rather dangerous for any who have not attained a physique that is nearly mature.

For the average city school it would be difficult to have either soccer or baseball to any extent, unless the city is provided with playgrounds more than are most cities. Still, much can be done along such lines, and there are a number of manuals of group games which can be used even in fairly restricted school yards, and these, as has been said, will be named later.

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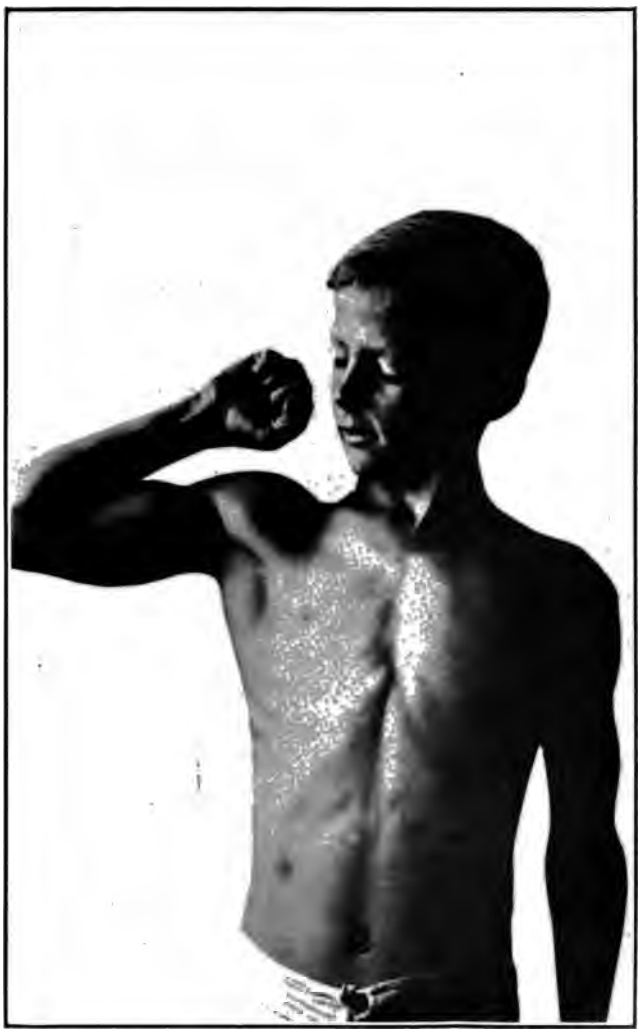

Muscles Worthy of the Name

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CHAPTER VI

Children of Thirteen Years

We are entirely too apt to think that most boys receive their final preparation for life in the high school. And yet all who know anything about the subject are fully aware that only a small percentage of public-school boys ever reach the high school, and that a very great number leave school promptly at fourteen. Therefore, if they are to receive a training that will help to fit them for the work for which they are best fitted and at the same time give them certain broad ideas concerning the different occupations, with the requirements and possibilities of each, then the age of thirteen should mark the beginning of really effective work along such lines.

Vocational Guidance

In directing discussion along occupational lines there are several points to consider and remember. *Vocational Guidance* is not altogether a new thing, but in many plans there is a serious fault, in that various occupations are made to appear so attractive that the children will be tempted to leave

school before they have to in order to take up what appears to be more interesting work. So, for one thing, if we are to have a plan for vocational guidance, it must be made a part of the plan so to present matters that the children will see the value and necessity for as much schooling as possible, if they are to do well in the occupations that seem pleasing to them. As the average boy or girl does not see the real necessity for school to any great extent, this should be a point kept clearly in mind in arranging any vocational-guidance plan.

Here is another point. When a boy really must leave school and work at an early age, he generally looks up the "want ads" in a newspaper and takes the first thing he can get, without much thought as to the character of the work ahead of him or of his fitness for that work. The average boy has few definite ideas, anyway, concerning most occupations. A plan for vocational guidance, therefore, should arrange for some system by means of which children could gain a certain amount of knowledge concerning the different kinds of trades and their possibilities, so that they would enter into any one of them with open eyes.

The last point is also important. Many boys of thirteen have rather definite ideas as to what they would like to take up. Many others, if

given knowledge as suggested, would be likely to put their minds upon one of the trades with the possibilities of which they had been made acquainted. Thus a comprehensive plan for vocational guidance should make it possible for a boy to gain a considerable amount of valuable information concerning any of the commoner trades, so that when the time came for him to work, he could start with a fair foundation of right ideas concerning that work which would enable him to make progress, for one thing, and have a proper ambition for the future, for another thing.

Perhaps we should add another requirement, if our plan is going to make for an effective vocational guidance. It should be seen to that as much as possible is done to encourage proper relations between employers and the employed. In the public schools we have a great opportunity, for, taking them all in all, we have in them both classes in potentiality—employers and employed. In every class in the school are boys who will fall into one rank or the other. All will begin as employees, to be sure, and some will develop into employers. In the public schools of today are the vast majority of the employers and employees of a score of years from now. To work for proper relations between the two types of men at present is a most difficult task. The

strike and the lock-out do not help much towards a better mutual understanding. Thoughtful people can see only too well that things are not as they should be. Where there should be co-operation there is antagonism, and where there should be friendship there is often a cold, abiding enmity.

A variety of reasons have caused this situation, all too complicated and deep for us to detail here. One cause, of course, is the "absentee" employer—the man who resides in Boston and owns a mill in Illinois, which he never visits, and from which he requires only profits of his representative in charge—profits which the representative is bound to get to insure his tenure of office. A few years back, before the building of the giant corporations, the factory- and mill-owners resided by their factories and mills, and knew their people personally, and so there was often a mutual regard, co-operation, and, of course, prosperity. In a great many places such conditions still exist, but tens of thousands find employment by vast corporations owned by a little clique of wealthy men who may rarely see them, or by widely scattered stockholders, more insistent upon their dividends that anything else. Co-operation under such circumstances is no simple matter.

And then, too, we have a vast amount of cheap labor brought into the country during the last

few decades. Employing cheaper labor means higher profits, to be sure, and once labor is paid cheaply, it is difficult to increase the wage. And yet the cost of living inevitably increases as the wealth of a country increases. So that thousands and scores of thousands find their wage more and more insufficient, and because of the lack of co-operation between employee and employer, largely because the latter is often an impersonal employer, the employees have to resort to violent means in order to obtain even temporary relief.

These, with a variety of other reasons, help to prevent the relations between the employer and employee from being anything like what they should be. In many cases there is almost constant warfare of some kind, and the result is a wrong attitude of employers toward their employees, as well as of employees toward their employers. All idea of co-operation seems to be lost in many cases. Where unions are strong, the employers seem to look upon them as dangerous and arrogant menaces to industry, always ready to fight for wage increases whether the condition of the industry warrants it or not, and quite aside from the actual value of the services rendered. And indeed, in some cases, it is likely that labor organizations of one kind or another have fought for increases that were

quite unlimited. In the other hand, it would be very necessary for the employees in many concerns to strike in order to obtain a just compensation. Like everything else, there are two sides to the question, and employer and employee cannot seem inclined to realize that there is any other than their own side.

I used the term "employer and employee classes" advisedly. But there is no stable permanent class, as it were, or rather the members of either class are not permanently so, for there is a constant changing from one to the other, and an almost infinite number of gradations, so that it is hard to draw a line and say here is where being an employee ends and being an employer begins. There is no set or class of men who are permanently and hereditarily employers, except the extremely few who inherit large properties—a number exceedingly small in proportion to the population—and even these do not constitute a permanent class, for a generation or two soon their return to the employee class, in some capacity or other.

As most employers begin as employees, and as most employees receive their education to a large extent in the public schools, the teacher, at this most impressionable time in a child's life, can do much to give the child strong ideas and right ones on this general subject, which

will help him to have a right attitude towards his employer, and not only so, but to have a right attitude toward his subordinates and his employees, if he should happen to have them. That is, we must foster and develop a spirit of co-operation, a spirit based upon a knowledge of the advantages—the mutual advantages of co-operation between the employer and the employee, and between the foreman and manager and his subordinates. Somehow a form of co-operation is going to be developed affecting the relations of the classes we have been discussing. It may come by mutual agreement, and it may come through legislation. However it does come, come it will, and it will be a compromise between the fatuous ideas of one type of pseudo-socialists who demand the doing away with employers entirely, and the ideas of the czar-like employer, who tyrannizes over his employees.

Co-operation is becoming more and more of a necessity, and the schools can do an immense amount of good in aiding the development of this spirit. Schools are supposed to educate children for life, considering their needs, and it should be just as much a part of education to prepare children for the occupational side of their life as it is to teach them concerning the heights of Himalayan mountains and the voyages of Henry Hudson.

Let us sum up all these ideas. A plan for vocational guidance should make a child see the value of school and desire to get as much of school as possible; it should give him an idea as to the nature of different trades and occupations in a manner that will cause him to become interested in the one which appeals most to him and to which he is best fitted; it should enable the child to learn many essentials concerning the occupation in which he takes the most interest; and it should endeavor to make the child see clearly the necessity for close and friendly cooperation between the employee and employer. Perhaps, too, to make the plan complete, the school should control an employment bureau which would help the children to obtain the positions to which they are best fitted, after making certain that the child is not able to remain in school any longer. Finally, the whole plan should be made considering the natural characteristics of children, so that they can be appealed to by methods that make the strongest appeal.

Outline of Method

All boys like to belong to clubs. Sometimes these are the so-called "gangs." Sometimes they are little friendly, unorganized, rather impromptu, groupings. It is the natural tendency of boys at the beginning of adolescence to belong

to organizations of this kind. Gangs should not be suppressed. They should be regulated and their energies turned along useful and developmental lines. Therefore, in each school, or in a group of schools, have organized a number of clubs to which boys of thirteen and over are eligible. As to what kinds of clubs to have, that must depend largely upon the class of children in the school, the locality, the common industries in that locality, and so on.

Hand each boy a card, upon which he is to give the name of the occupation he thinks he would like and his father's occupation. In this manner you can obtain the names of, say, half a dozen occupations most common to the desires of the boys of the school. The cards will also show in what occupations a majority of the parents are engaged. Announce to the boys that clubs will be formed—clubs for boys interested in electricity, for instance, in civil engineering, in house-building, in masonry, and so on. Of course clubs cannot be developed for all the different occupations mentioned as desirable by the boys on their cards, but a few can be selected among those receiving the most votes.

The next thing to do is to obtain leaders for the clubs. This may be a difficult matter sometimes. For the clubs developed by the writer leaders were obtained among the students of a

neighboring university—students who had had practical experience along the lines of the different clubs, and who were working their way through college, and so were glad to earn a little money by using extra time in such a manner. The ideal way would be to have men experienced in the different occupations in charge of the clubs. As the membership of each club is not likely to be large, two or three schools could combine their clubs under one leader for each occupation studied. The clubs should meet once a week. The writer has found it possible to get a considerable number of earnest college men for leaders for $2 per meeting. With us, the clubs met immediately after school on designated afternoons. A "secretary" for each club was a boy elected by his fellow members, and the secretary kept account of those who attended and what they did.

The program varied. The *civil engineers*, for instance, would go on one occasion to look over the building of a railroad bridge in the vicinity. In fact they would pay such a bridge several visits and make a study of it, taking notes and making drawings. Then, again, they would visit some great building operation, where several different branches of civil engineering could be illustrated. The leader would endeavor, through the year, to make his group acquainted with the

different branches of his subject by showing the boys actual examples, explaining the work to them. Prizes were offered for the best note-books kept during the year, general comprehension and neatness being two main criteria.

As was done with civil engineering, so it was with the other occupations taken up. It was found that the boys took an immense interest in such things. The clubs were made real clubs as far as possible, and no boy could be a member who did not possess one of the physical development buttons described in a previous lesson. In fact it was made a point to impress them with the fact that physical fitness went a long way to aid in mental and moral fitness, and that a good workman should have a good physique.

These little clubs should have regular club-rooms, where they can meet at regular intervals, discuss subjects connected with their particular vocation, and perhaps have a small library of books and periodicals concerned with their work. One room might do for several clubs, by giving each club a book-case and a different meeting time.

All this work can be aided by means of talks given to the assembled boys of the upper grades, say at the time of the morning exercises, as has been done in the Philadelphia work. It stimulates the boys greatly to have representatives

come from the vocational world, so to speak, and talk concerning the kind of workers needed in the different fields of endeavor. A civil engineer might come and talk concerning the possibilities and the large field of civil engineering, and what preparation is needed for success in such work, and what good characteristics boys should have who expect to take it up. A representative might come from some large department store, and describe the kind of boy desired in his business. There was an excellent talk of this character given by a representative of the great Wanamaker store of Philadelphia. First he assured the boys that they did not desire boys who wanted to work merely because they were tired of school. The more schooling a boy had, the more desirable he was from their standpoint. He told how a boy must be neat, must have no bad habits, and must have good manners to keep his position in that great store, and said that it was the duty of each boy employed there to study ahead of his position, so that, by showing a proper and effective interest in the business of the concern, he could advance to better and better positions, instead of remaining a mere errand boy until his age made his dismissal necessary.

Such points, coming from a man directly concerned in such a business, appeal strongly to

BUNGALOW BUILT BY THIRTEEN-YEAR-OLD BOYS

boys of the age considered. One such talk each month would be of very great benefit, especially if it were given by representatives of different vocations, so that the boys would gain a broad outlook in such matters.

Co-operation in Business

Ask the boys the following questions, and have them consider and then discuss their own answers:

Under what circumstances could employees justly complain of their employers? (Develop these ideas: too small a compensation for the work done, too little protection from fire and other dangers, too little care of workers injured in the work, and too little share in the prosperity of the business.)

Under what circumstances can employers justly complain of their employees? (When employees do poor work, when employees do less work than they are paid for, when employees are careless with company property, when employees are not loyal to their company, and when employees combine to force their employers to give them privileges or wages beyond what they deserve.)

It might be a good plan to give the general topic to the children, have them think over the matter for a few days, and then write compositions, giving their opinions. In all cases, endeavor to develop the desired ideas *from* the children, rather

than make the work ineffective by giving the children the ideas point blank. Besides, many children, whose parents are workers, and are vitally concerned with these very problems, will bring to the school very interesting and intimate viewpoints, the discussion of which would prove valuable to all. In this way many false ideas can be crushed.

Ask the children to find out what a labor union is, and why unions are often necessary. Also ask them to think over the dangers and mistakes of unions. Develop the idea that through unions, workers, otherwise helpless, can secure a fair share of the income of a concern, and good treatment generally, and also that unions sometimes endanger the very existence of concerns by demanding more for the workers than is their just share.

Offer some small prize for the child who gives, after careful reflection, the best advice concerning the relations that should exist between employee and employer, whether the latter is an individual or a corporation with a wide scattering of hundreds of stockholders. Develop the idea that the solution is *co-operation*, not only financially, but in every way. The workers, therefore, should take a direct active interest in the success of their company, the increasing prosperity of which should benefit the workers as well as the managers and

owners. A suggestion might be that all profits over a certain reasonable percentage would be shared between employers and employees. This, of course, is no new idea, and is being carried out more and more widely each year in different places. This is generally accomplished by making it possible for employees to own shares of the company stock. In other instances profits in excess of a certain percentage are shared among the employees. The result is that the employees take a personal interest in the affairs and prosperity of the concerns, such as used to be taken, no doubt, in the small concerns of yesterday, in which the owner was one individual who knew all his employees personally—to their mutual respect and regard.

On one or two occasions addresses to the children of twelve years and older by employers and even representatives of unions might be the basis of much good. After the carrying on of such a program for the last two years of a boy's school life, you may feel sure that he will enter the world of work with his eyes open, and with very clear and wholesome ideas concerning the problems which he will have to face—whether as an employer or employee.

Each school should have a "vocational" library, in which should be found books having simple descriptions of different trades and occu-

pations, as well as a number of magazines specializing in such matters.

It should be remembered that this "occupational morality" program is not for the thirteen-year-old class only, but for all boys over thirteen, as well as girls, for as long as they are in the grammar-school, or in the private-school classes of corresponding rank.

Thrift and Waste

Have the children consider the following questions, and lead them to arrive at the proper answers themselves.

What does *money* represent? (Money represents labor.)

How should we consider labor? (Our whole civilization, its progress and comfort depend upon labor. A country succeeds or falls according to the character of its workmen. Therefore labor or work should be looked upon as something almost, if not quite, sacred, and for this reason, money, which represents labor, should be used with care, and never wasted or abused.)

What are proper uses for money? (Paying for one's food, home, clothes, and the like, paying towards the expenses of the government, helping those who need and deserve help, and paying for legitimate pleasure.)

What are some abuses of money? (Spending too much for pleasures, spending any at all for improper, coarse, harmful, or unhealthy pleasures, spending

money for "show," which may include tawdry ornaments and showy clothes generally, and particularly spending money merely to impress some one who has not so much. Purchasing things that are unnecessary. Betting.)

Why is betting wrong?

Why should money be saved when possible? (Because of the actual self-discipline; the lessons in management; the feeling of power, readiness, etc.; the self-dependence; for the money that money earns.)

What good is there in saving money? (In case of necessity there is something to depend upon. A man who never saves—a man who never has a little "put by"—is in desperate straits when any emergency, such as accident, fire, or the like, happens; for then, being unable to meet the unusual expense, he must borrow or beg, in the first place putting himself in a debt which may hang on for a long time, or, in the second event, lowering his manhood by begging for the means that he should have put by.)

Have the children think over the topic for a few days and then write on paper the best reasons, from their knowledge, why one should save what might otherwise be wasted. Have them describe such events as they have observed themselves, wherein misery or great distress was caused by wasting instead of saving.

Encourage the children to save themselves, even if it is only a penny or two now and then. School banks are very helpful, especially if chil-

dren are encouraged to save for some specific purpose in which they are interested. It was found that the boys of a school would take great interest in such a bank when they could save their money in order to be able to spend several weeks camping in the summer.

Domestic Science

This work has been described in some detail already under the title "Housewifery." The work along these lines, started with children of ten and eleven years, is to be continued throughout the grammar school; only, as the girls grow older, their viewpoint must be made broader and higher, so that they will come to look upon the home as the power it really is. They should know what a clean and pure home means for a country, and what happens when a home is the reverse. As the director of this part of the Philadelphia experiment said: "Our idea is to make the girls love the woman's part in home-making, and then teach them how to do that work. This home-making instinct is strong in young girls, and if they have a chance to develop it in an attractive way, at this time, it may stay with them."

Briefly, though this work is not generally put under "vocational guidance," that is what it really is; for the chief vocation of true women

lies within the home, and a very great deal of the unhappiness of the world exists because of home conditions resulting from ignorance. Among the very poor the women are rarely good cooks. In fact, the diet is sometimes frightful, not only in the ill choice of materials, but also in their preparation. Girls of thirteen and fourteen can be easily led to see the importance of such matters, so that they will develop a newer and better idea of home and of home work.

At this age particularly the study of the care of infants should be made an important matter. When one considers how great a proportion of public school girls leave school at the age of fourteen, it is easy to see the necessity of such work at this time, instead of some later period, when the girl is of high-school age—the point being that very few go to high schools. A very considerable proportion go into the factory, or take up some other occupation which keeps them busily—sometimes *too* busily—employed till they are married; so that they are likely to begin housekeeping possessed of that blissful ignorance which causes the inefficiency and disorder of so many little homes.

So the housekeeping center should pay attention to training these future mothers and housekeepers. Also the school nurse, and perhaps a woman physician, experienced in talking to girls,

should give regular lectures in the little model home; and the department of physical training should take a hand, and see to it that these girls receive the kind of physical exercise they need. Perhaps this phase of the work is the most important of all, laboring as it does for the conservation of the home.

Reading

Character has been termed the "sum of one's ideas," and the definition is fairly adequate. The commonest manner of giving right ideas is by means of conversation or by reading. If there is one result of chief value in good reading, it is its effect upon the character of the reader. If reading can aid greatly in character-making, we should carefully plan the reading of school children so that this great lever can be used to best effect. Unfortunately, however, that is the one aspect of the matter which teachers and school authorities seem to neglect. They seem to have an entirely different object in giving reading matter to the children. Their object, seemingly, is to make grammarians, or novelists, or poets of them all! And this is done by what may be termed the "coroner's inquest method."

To explain. The reading matter selected has usually little connection with the natural tastes of children of the age and sex for whom they were designed. The average reading list contains

books which the planner thinks contain the kind of material with which a child *ought* to become acquainted. People at all acquainted with the tastes of normal children find much material for mirth in some of these selections. The writer has seen, for instance, a great husky boy of fourteen raging because he must read Kingsley's *Water Babies*, and not only read it, but be able to pick out the participial phrases and the compound-complex sentences! Kingsley's *Water Babies* is charming no doubt, and would appeal to children of, perhaps, seven or eight. As to the digging out of the grammatical anatomical entities —well, that is what might be termed the "coroner's inquest method" of teaching English literature, and developing a love for the same. Preposterous! Suppose that by accident a child might happen to like one of the selections forced upon him. Well, you could wager safely almost anything that after a few analyses of sentences he will lose all his interest. And yet we take the beautiful short poems of Milton, which even boys of fifteen might think beautiful, and forthwith cause these boys to dissect the poems, inch by inch and member by member—a highly disagreeable, if not indecent performance—all under the pleasing supposition that thereby the boy will gain an appreciation for poetry and abandon his Sherlock Holmes for the *Ring and the Book*.

The result of this anatomical method is that the boy forever and ever hates those poems of Milton as he would the devil—and doubtless very much more. This is not teaching a love for literature. It is a grammatical pathology of a very pernicious kind.

Analyze an emotion and it is gone. Analyze the beautiful, and it is beautiful no longer. We do not admire the water-fall the more when we are told how many horsepower it could develop with a turbine. The fragrance of a flower is much more pleasing in itself than any amount of study concerning its volatile oils. Whitman put the thing in a manner typical of himself:

"When I heard the learn'd astronomer;
When the proofs, the figures, were ranged in columns before me;
When I was shown the charts and the diagrams, to add, divide and measure them;
When I, sitting, heard the astronomer, where he lectured with much applause in the lecture-room,
How soon, unaccountable, I became tired and sick;
Till, rising and gliding out, I wander'd off by myself,
In the mystical, moist night-air, and from time to time,
Look'd up in perfect silence at the stars."

This teaching of masses of grammar is a delusion and a snare and a weariness to the flesh. Furthermore, it fails to give the results claimed for it—and by a very large margin. One does not learn to speak correctly by reading rules in a book, but by hearing and by reading! Hearing and reading! If you wish the children to speak good English and to love good literature, do not try to accomplish it by means of a grammar, a rhetoric, and a metaphorical scalpel; but give the children reading, and quantities of it. Read to them, and provide books for their reading. Choose books that they will naturally enjoy—not merely books that you think "good for them." You have to fit the curriculum to the child, not the reverse. I have found that normal boys of fourteen will become immensely interested in the straight narrative of *Les Miserables*, and read it understandingly and appreciatively from beginning to end, and that boys of fifteen will become enthusiastic over *The Cloister and the Hearth!* Why the whole treasure of world-literature is open to you to choose from! Select what is fine and good, and *interesting*. And do not look for compound-complex sentences and participial *I-don't-know-what's*. They are futile. And you will see your reward in an increasing appreciation of, and liking for, what is fine and good in literature, and, with it, will come a large

increase in vocabulary and an added *sum of ideas!* When a boy reads a book that interests him greatly, and when that book teaches a great and important moral, the teaching becomes a part of that boy's mental make-up, a part of his character.

So put the time you waste with the complexities of English grammar into reading interesting books to your pupils, and having them read interesting books, too, and great will be your reward hereafter!

Later on will be given a list of books appropriate for children of different ages and in different stages of development.

Sex Hygiene

There is perhaps no problem so serious or so greatly and diversely discussed as that of teaching sex-hygiene. And when we speak of teaching it, we generally mean teaching it directly, and in the lower grades as well as in the higher.

That there is need of some such action is beyond doubt, but when we come down to actual methods, there is a sudden halting.

In the series of lessons presented thus far there is no direct teaching of sex-hygiene. But there is much that will reach this matter indirectly, and perhaps no less strongly for that. The physical-development work as outlined for the boys can

be used as an opening wedge, and in fact it has acted strongly against the formation and continuance of the bad habits of boyhood.

With the girls, the work of the housekeeping center and particularly the actual work with infants, aided by the talks given in the so-called "baby classes," also make strongly for clean living. It is, to be sure, by the indirect method, and the more the writer studies the characteristics of children, the more closely he is acquainted with the personalities of the many children with whom he continually comes in contact, the more certain it seems that such direct sex-hygiene teaching as there should be before, say the age of fifteen, should be given almost, if not quite individually, fitting the teaching to the individual needs. And perhaps the reason for this is that children all of one age are not necessarily in the same stage of development. A boy of thirteen may be a "pre-pubescent," a pubescent or a "post-pubescent." The three stages of physical development mean three different types of characteristics. What would be eminently good for one might be the reverse for the other. Of course it has been said that the ideal class in a school would contain children grouped according to physiological age instead of chronological. But this is not likely to be possible to any great extent. Conditions are too much for us.

It is a mistake to consider children always in groups. On the other hand, the writer does not agree with those who hold for entirely individual teaching; for the latter means that the child will accomplish its work under conditions far different from those that obtain in the world. The stimulus of the class, and the competition, and the power of concentration gained by working amid distractions are most valuable. Nevertheless, when it comes down to specific character development, and particularly when it comes to such a subject as sex-hygiene, then it seems necessary to consider the individuals, and to work accordingly. It seems to the writer, too, that this peculiarly difficult work, if it is done directly at all, might be done by the medical staff, or by the physical-training staff, better than by individual teachers.

Until the physical-training and the medical staffs are prepared for such work specially, it is probably much better to do the work—to accomplish the same ends—by the more indirect methods described in this book.

Peace and War

Have the children discuss peace and war, developing the advantages and the drawbacks of war.

What evils are caused by war? (Death, often of

unwilling fighters and of innocent people as well; wounding and crippling of many men; disaster to many families because of the death of the father, the son, or the brother; loss to a nation in the crippling of many industries and necessary occupations; the creation of great debts.)

What type of men are most likely to be made soldiers? (Naturally the men who are physically most fit. In a long war more and more men are needed as men are lost in battles and through disease. So after a while a nation is largely drained of its best men, and an inferior physical type is left to carry on the country after the war. It is said that Napoleon's wars reduced the average height of Frenchmen very materially.)

When are wars necessary? (To preserve a nation from aggression, to preserve the liberty of a people, to rescue another people from barbarous usage.)

A war also develops firmness of character that is beneficial; it produces a mutual sacrifice for a mutual benefit; and it seems to increase the virile strength of a nation to a very considerable extent.

Ask the children to detail the advantages of peace. Peace admits of a prosperity unknown in war; it admits of a progressive development of a people; and so on. The advantages are so many and so obvious that the children will think of many. Then have them write compositions on the general subject of peace and war, bringing out the greatest evils of war and the greatest

advantages of peace. There is much virtue in writing things down: it crystallizes thoughts and impresses them upon the memory.

Patriotism

The children should be interested in their country. They should be made to feel that the United States is different from any other country, because it is a land where many nations have sent their sons and daughters to form a new people, which, we hope, will combine the fine points of all the races contributing. It is a country to which the oppressed have come—people oppressed on account of their religion or their political ideas. They have come so that they may think in freedom.

An emigrant is not compelled to come to the United States. He comes of his own free will. If he comes to enjoy the advantages of the land, he should respect the institutions and laws of the land also. Why should the new-comers study the laws and history of the country and why should they do all in their power to help on its progress?

Why should those who are native-born, and whose parents and even grandparents are native-born, particularly love their country, and cherish its institutions and its laws? (Because their forefathers built the country, fought for it, and preserved its unity. They left a proud history for us.)

This is a good time for the children to read, or have read to them, the *Death of Socrates* of Plato. There is doubtless a special edition prepared for schools. Even the story of the death of Socrates told the children as a story, might be useful in giving them an example of a high type of patriotism. The point to bring out, or have the children discover, is that Socrates was a man who spent his time looking for things that were true, and exposing things that were false.

He exposed many who made much of themselves through false pretentions. The result was that when he was well along in years he had a great number of enemies—principally those whom he had shown up in their true worth and character.

His enemies combined to make a false charge against him, which caused his arrest and trial. He refused to take an opportunity to leave the country before the trial, even though he felt reasonably sure that the trial would go against him, because the jury was made up of a great number of his enemies.

Despite the fact that the charges against him were manifestly false, he was condemned to death, condemned to drink hemlock poison, according to the custom of the people.

When in prison, shortly before the day of his death, a friend, a man of great wealth, came to see him, and told him that all preparations were made so that Socrates could escape from the prison and the city, and take refuge in some more friendly country.

Socrates refused to take advantage of the opportunity. His reason is important for us. He declared that no one could have stayed closer to his home city than Socrates stayed in Athens. He had never left it except when compelled to do so when the armies were called out. By living in the city he had acknowledged his satisfaction with it and with its laws. He did not have to live there if he had not chosen. He was perfectly free to settle elsewhere if he did not like the laws of Athens. But by remaining there he had shown his satisfaction with conditions there and with the laws of his city.

Furthermore, he had for years taught young men to obey the laws. He had taught patriotism. Then what would be the effect on all his pupils and followers, he asked, if now, at his age, after years of talking to young men concerning the value of obeying the law, he should endeavor to evade the laws merely because they happened to go against him? The arguments given in Plato's work are excellent, and should be read to the class. Socrates therefore declined to escape, and his friend had to acknowledge that the old philosopher was right in so declining. And so, shortly afterwards, bravely and calmly, he did drink the hemlock, surrounded by his closest friends, the coolest one of them all!

Here was a man who was willing to die rather than evade the laws of his country. The example is a good one.

The children should, now and then, if possible, be taken to local places of historic interest. Be-

fore the trip they should be made well acquainted with the story of the place to be seen, and everything possible should be done to cause them to see why each place should be interesting to them.

Appearance and Personal Hygiene

Have the children discuss this old saying: "Clothes do not make a man." Let the children decide what amount of truth there is in this. Develop the idea that though clothes do not make a man, or a woman, the character of a man or woman is often reflected in the clothes. Have them discuss how clothes can reflect character. How clothes would betray vanity, carelessness neatness, modesty, natural pride, and so on.

What should constitute being "well dressed"? Let the children decide, leading them to see that it is not being expensively clothed, but neatly, that counts; that clothes need not be fashionable, but must be clean; that a person who is well dressed is not conspicuous. A person who is over-dressed or whose clothes are badly kept and disordered, is not well dressed, for over-dressing and disorder both make one conspicuous. If you do not notice a person's clothes particularly, you may be fairly sure that he or she is clothed in good taste.

What type of girl is likely to wear a lot of cheap ornaments? Make the girls see that a good-

looking girl—a girl whose *expression* shows a fine character, does not need any other ornament; in fact, ornament would detract. Generally speaking, the girl who loads herself down with excessive ornament is either densely ignorant of what beauty really is, or else she feels that she is ill-looking or that her expression is not good, and that by wearing a lot of ornament, she will draw attention to the ornament instead of to her face. If girls thought that the homelier a girl were the more likely she would be to use excessive ornament, they would be more willing to lay aside the cheap jewelry now so unpleasantly common, and the enormous ribbons and ugly methods of arranging the hair. It is very effective to show large photographs of the same girl illustrating over-dressing and proper dressing. The girl in the neat and plain dress, with her hair drawn simply behind her head really looks much prettier than the same one with her hair standing a foot above her head, be-ribboned almost to extinction, not to speak of cheap necklaces, ear-rings, gaudy pins, and the like. "Before and after" photographs of this kind make very telling points.

Photographs of boys—the same boy dirty and disordered, as well as clean and neat—have their effect also.

It has been said of American girls of fourteen that, seen from the distance of thirty yards, it is

difficult to tell whether they are fourteen or forty! This is largely a figure of speech, of course, but not entirely so by any means. We find American girls of fourteen dressing as nearly like their mothers as may be, and not only so, but we find, particularly among what might be termed the "automobile class," that they, and their brothers as well, imitate the social activities of their parents and grown-up sisters and brothers. Young children go to dances of exactly the same character as do their elders, for instance. Social pleasures of this type, coming when the child is older, fill a very certain need at that time; but when there is no novelty in social activities of an innocent nature, when the boy and girl of sixteen become more or less *blasé*, you will find them at eighteen or nineteen searching for more exciting things than the usual innocent visiting and dancing, to their probable undoing.

Clothes have their effect on a person, just as a person is reflected to a large extent by the clothes worn. Girls of fourteen should not be clothed like *débutantes* of eighteen. Clothing them so that they will appear to be just what they are, girls of fourteen, will be good for them morally, and will make them look much more attractive after all.

Such ideas as these can be given to girls in special talks to them. It is the custom in the

schools where the experiment in this moral educational plan has been tried, to divide the boys and girls frequently into separate halls, and give them talks on subjects concerned with their particular needs.

Personal cleanliness does not have to be enlarged upon at this age, to any great extent, for by this time the children are well aware of the advantages of being physically clean. But it is one thing to *know*, and another thing to *do*. They often need a stimulus, and few stimuli are so effective as practical illustrations.

Give the children a short talk on the danger that lies in dirt. Ordinary dust is filled with microbes of various kinds. Children particularly must watch their finger nails to keep them clean, for the reason that accumulations of dust under them mean accumulations of germs. Uncleaned teeth also harbor germs that might become dangerous if given opportunity. In this connection co-operate with the school physician. Have him prepare "cultures" of microbes from the common dust of the school room, from the collection of dust taken from a child's finger nail, and matter from a child's uncleaned teeth. You will be surprised to see what masses of germs can be cultivated from such sources. If the process is explained to the children, and the results shown, there will be a new interest in soap and water.

Character Studies

There is great good to be gained by making fairly close studies of admirable characters. Sometimes little biographies of some of these characters are to be had, adapted for class work. At any rate, the children, either in class or out of it, should "read up" a certain character, and then discuss his or her qualities in class, so that they may conclude why that particular person is considered higher and finer than the average. The children might keep composition books for this character study, and there write brief synopses of the discussions, with the results arrived at. It might be well after a certain prescribed list of characters has been studied, to allow each child to present some character of his or her own choice, giving the reasons for the selection, and allowing the class to criticize the character and the reasons. The note-book work might count as "composition." The following list of characters is suggested: Columbus, Martin Luther, Joan of Arc, Alfred the Great, Franklin and Lincoln.

Concluding Note

This concludes the specific outline for the thirteen-year-old children. The work for them includes more than is written in this chapter. The vocational work is supposed to continue through the year, once a week if possible. The

citizenship work of the previous chapter is for the thirteen-year boys as well as the twelve. The work in physical training with the talks on that subject and concerning the relations between the physical, mental, and moral, is continued through this year and the next. Added to this is the classroom reading which, instead of including the usual material—which is without form and void—consists of fine literature, selected because it is not only fine, but interesting and adapted to the children reading it.

CHAPTER VII

Children of Fourteen Years

This is an extremely important age. First of all, it is the average age of the children in the last year of the grammar school, and for a majority it is the last year for schooling of any direct kind. It is a very impressionable age and a restless one. Impressions and habits made and formed at this time are apt to be lasting.

There are many conditions to remember. This is a "restless" age because of the physical development, with the accompanying mental agitations that are characteristic at this time. Of course, as has been said before, there is great individual differentiation. A boy of fourteen may be pubescent, or post-pubescent. The teacher who does not realize these stages of development, who does not realize that they come at different ages, the teacher who does not realize that children in the different stages look upon things differently, and are to be appealed to differently, is not likely to make a great success at her teaching.

There is a vast difference between the pre-pubescent and the post-pubescent child of the

same age. The pre-pubescent child is likely to take things as they are without question, is easily made to do things with a machine-like regularity, is fairly amenable to discipline, and is satisfied to a large extent to think and do as the teacher desires. With the post-pubescent child comes a vast difference. The child begins to question everything. The child wants to know "why," and no evasions, however clever, will answer. The child no longer likes to do things in a machine-like, regular way, and no longer submits quietly to the usual kind of discipline. The individual begins to assert itself. The child becomes sensitive and proud, is easily hurt and easily driven to a stubborn rage.

To be successful, then, with a class of children of this age, you must learn to discriminate, remembering that the boy who is mature for his years is easily led but hard to drive, that he no longer takes easily to detailed accuracy in work, but can be given interest along broad lines which is just as valuable a characteristic. The mature boy is not likely to be very neat, but he is likely to be strong, and you can win him by admiring his strength, physical and mental. Do not expect him to concentrate a great deal. His whole make-up is in too unsettled a condition to allow of much real concentration for a while. He must learn to concentrate, of course, but have him do his work

because of the interest in that work which you have awakened, and he will learn to concentrate—something he will never do if you try to force him to concentrate as you would his less mature brother.

This is the great "formative" age. At this time characters are made or spoiled for life. Here is a marvelous opportunity and a portentous responsibility!

Habit Forming and Breaking

The following may be read to the children, or the teacher may digest it and give a talk, using her own words. The writer has found that children of fourteen understand the subject quite well.

There is a little creature living in stagnant water called the paramecium. It is so very small that you need a strong microscope to see it. It is long and narrow. It swims straight ahead till it hits something, and then it glances off at an angle. If it runs across some food it will stop till it has eaten all it can, then it will go ahead again. It does not go backwards, for it seems that that is a very difficult accomplishment for a paramecium.

A naturalist wanted to see if a paramecium had a memory. So he made an extremely narrow tube of glass, so narrow that, though a paramecium could swim through it, it could not turn around in it. He filled the tube with water and put a paramecium in

one end. The animal promptly swam to the closed end and stopped there; he couldn't turn around; he was not used to backing; so he just stopped.

Then the naturalist put the end of the tube near a candle flame. It soon became very hot in there for the paramecium. He wanted to get out of there mighty badly, I can tell you. But he couldn't turn, so, after a great struggling and squirming he—well, he just backed right out. It did not come easy. It took him some time to get to the point of doing it, but finally he did back out, and, I dare say, was happy again.

When the end of the tube was cool, the naturalist again put the paramecium in it. Up it the animal went to the end as before, and stopped there. Then the candle was brought near. Once more the paramecium had a bad time of it, but finally backed out. This was done again and again, and many times more, and after a while it was found that the paramecium was taking less and less time to back out when it got too hot. By the time the experiment had been repeated about seventy times he backed out smartly.

This seemed to show that even so small a creature as a paramecium had memory, and that it could get into the habit of doing something new. Only don't be like a paramecium, and be scorched seventy times before you learn how to back out of something not good for you!

Now the paramecium is like many microscopic creatures in that it is composed of what we call a cell—only one. We are composed of millions of cells:

every flake of skin, every bit of bone, for instance, is composed of unnumbered little cells. But the paramecium is composed of just one cell, and this cell is very complete, for while we have a separate collection to make up a stomach, and another collection of cells to make up a brain, the one cell of the paramecium has to be brain and stomach and everything. So in some ways a paramecium, because it is composed of only one cell, is much like one of our own brain cells.

It is hard to say anything definite about anything so small and hard to study as a brain cell, but each seems to be complete in itself, and each brain cell can be taught one thing. At first it is hard to get the cell to do this thing, but each attempt makes it easier.

Now it seems as though all the brain cells are connected by little telegraph wires, so that all the cells having to do with similar ideas are connected. You can prove this very easily. (It might be interesting for the teacher, at this point, to stop the talk and have each child ready with paper and pencil. Then tell them that you are going to say a word, and that they are to start with that word and then write other words as fast as they can till told to stop. The papers can then be collected and a number of the best examples read. In these the connection in idea between the successive words will be very clear. An example would be: river, water, rain, cloud, storm, wind, tornado, ruin, hunger, etc. A practical example like this will interest the children and show them how similar ideas are linked together.)

So you see that ideas seem to run in chains, and that one leads to another. Sometimes it is very hard to make a chain of ideas go the way you want it to. It may be because the particular little cells concerned, and their telegraph nerves, are not well developed, and you may have to make that chain work itself time and time again before the ideas run easily in that direction. The important thing here is that ideas lead to action, so that if we want to *do* the right thing, under certain circumstances, we have to have the right *ideas* first.

You know how hard it is to get up when you are called. If you stop to think how hard it is, why—well, you don't get up till you are called again, and perhaps it is the sound of a heavy foot coming up the stairs that helps you out of bed! But suppose you have strongly linked together the idea that it is good to get up instantly when called, and that it is easy when you do it quickly. You can get such a chain of ideas fixed in your mind by a week or so of practice. Then it comes easily, and you are up before you know it.

Of course, any one can have a great big alarm clock with a six-inch chest expansion that goes off with a noise loud enough to wake the dead, so that you are up trying to choke it before you are half awake. Of course, that will get you up, but that is a weak way of doing. It is just as bad as having some other fellow doing your fighting for you. You don't get strong that way. You have to do it yourself, and the way to do it is to work up the right chain of ideas.

Getting any good habit is just like that. All you have to do is work up a good, strong, healthy chain of ideas, and practice over it a number of times, and the first thing you know, what was hard becomes easy.

The very same thing works when you run up against some hard temptation, when you want to do something that you have no business to do—something that you know to be absolutely wrong. It is particularly hard when there is a crowd, and they are all driving you. You probably have no chain of ideas ready. It comes hard to make one up then and there, and each idea seems to come with difficulty. You have to *make* each idea in the chain take its place. You think that the thing is wrong; then you think that it would be cowardly to do something wrong because you hadn't strength enough to stand up for what you knew to be right; then you think of the number of people who trust you and think you are pretty fine and all that is straight and true; and then you think of the consequences if you should fail; then suddenly your will-power comes to your rescue and off you go, and perhaps the crowd yells after you. Crowds always yell—and then they admire you behind your back.

But the next time it happens, you have a defense all ready, and it comes easier, till, finally, you turn it aside with no effort at all. But you can see in this that it is a good thing to have a lot of chains of good ideas on hand for emergencies; so cultivate a lot ready to help you against the kind of thing you have to fight against.

Sometimes the reverse happens. Suppose you are offered a cigarette for the first time. You have already heard it is wrong and unhealthful, so you have a little chain of ideas that helps you out that time, but also you allow another little chain to begin, for you have a sneaking desire to smoke that cigarette after all. The next time that temptation comes, the fight between the two chains of ideas becomes much harder, and the new one nearly wins. You see the cells connected with wanting to smoke are strengthened and the telegraph lines connecting them are put in better working order. Then the *next* time comes; first you hesitate; then you look up and down the street; then you say, "Sure, Bill, give us a light." And there you are, with a well developed chain of ideas in favor of smoking! And that is what they call making a habit.

So you see how good and bad habits are made. The process is just the same. And let me tell you, that a good habit once formed is just as hard to break as a bad one—and you know very well that a bad one is mighty hard to break.

If you have a bad one you want to break, the first thing to do is to collect a mass of ideas against the thing you should not do. Think over them and get them in fighting order. Then when the wrong chain gets a start, jump in with your new one as fast as you can. Perhaps the new one will be beaten this time; but exercise will make it stronger and stronger, and the first thing you know it will triumph over the wrong one, and your bad habit will be broken.

Sometimes we have to have a number of very hard

knocks before we start a new habit in place of a bad old one. The paramecium was scorched seventy times before it learned when to back out. Don't be a paramecium!

True Citizenship

By this time the children should have a fairly clear idea as to the form of government of their city, of their state, and of the United States. There should be occasional discussions concerning governmental ideas. There is at present keen interest in forms of city government. The government by commission is becoming fairly common. It would be interesting to have the children collect all newspaper clippings and magazine articles on such a subject for a certain length of time, and then discuss the matter in class.

These class discussions may become more formal than before. The class may be managed as a committee, with the teacher or one of the children acting as chairman. In this manner they will become familiar with parliamentary usage. Such a committee could even discuss questions of class discipline or class order, as examples in a small way of large similar questions cities have to face. Have them conclude why a city must protect itself from disorderly citizens, and also why a class should protect itself against the disturbing member.

On one or two occasions, if possible, the class

should be taken to see the city governmental bodies in action. They should be given an interest in serious city questions.

Towards the end of this last grammar-school year, they might be led to discuss the word *citizen*, and to develop the meaning of that word in its highest sense.

Ask them to define *citizen*. First they will doubtless say that "a citizen is one who lives in a city." There is more than that! Then, they may say that "a citizen is an inhabitant of a city who is a voter, one who takes an intelligent interest in city matters, and who works for the city's best interests." In this manner the qualifications of real citizenship can be listed.

Finally, lead them to see that the personal qualities of each member of the community must be considered—as the character of a community is equal to the sum of its citizens. Well, they may say that a true citizen must be honest, must be a good workman, must be orderly, and so on. Finally they should arrive at the idea that the best type of citizen would strive to develop for himself the best character and the best physique possible. For if the sum of the individuals makes the character of a city, and makes for its future failure or success, then it is necessary for each member to make himself as perfect a unit as possible, so that the sum

may be worthy. In other words, put the living of strong clean lives as a matter of citizenship—of patriotism—as has been suggested before.

It is a fact in psychology that the strongest impulses come through the emotions. It is all right to have good ideas, but good ideas alone will not accomplish a great deal unless there is an emotion behind them. The strongest emotion making for righteousness has always been the religious emotion. We are forbidden to use this powerful lever in the schools, but as we should have an emotion behind a desire for right living, it is suggested that the emotion of patriotism be utilized in this respect. And surely it is the highest form of patriotism that can be used in working for the building up of clean, strong citizens.

History

History can be used to support the foregoing lesson. It seems the habit of schools to begin with the history of the United States, then take up a little about Central Europe, Greece and Rome, and, finally, England. There is a vast deal of time wasted in teaching history as it is usually taught, because most of the time is spent on memorizing unessential details, while the lesson taught by the history—the most important part of it—is let go. It is ten times more important for children to know that destruction

came upon Rome because the people became physically weak and morally corrupt than it is to study the names of the successive cæsars. It is much more important for the children to realize the meaning in human progress in the protest of the American Colonies against taxation than it is for them to learn by rote a succession of English kings and the idiosyncrasies of Lord North! The greatest lesson that history can teach them lies in the development of personal liberty and in the fact that moral decadence has always resulted in national downfall.

Have the children study, either in selected text-books placed at their disposal, or in such works as they can find in libraries, the story of the successive Aryan invasions.

First we have the ancestors of the Hindus, who came from the Aryan country and conquered India, and who began to weaken as soon as they became wealthy. The formation of the Persian Empire comes next, ending in its conquest by the Greeks, who made the third party of invaders. The Greeks, with their interest in an all-round development reached a wonderful pinnacle of mental and physical development; but their prosperity was too much for them, and they went down before the clean, sober Roman, who conquered the known world.

Then came enormous wealth to Rome. The Romans fought no more; they paid others to fight

for them. They lost their physical stamina, and then they lost their moral stamina. Rome, too, became corrupt, and went down before a clean strong race from the North, the next Aryan invasion!

And so it has gone. A race has achieved greatness through moral and physical strength, and when these have become weakened through too much prosperity, that race has fallen before a newer and cleaner one. If we are to stand where others have fallen, it is necessary for us to fight the corrupting influences of too much wealth. Here is another lesson on high patriotism. Be strong and clean for the sake of your country!

Individual and Public Rights

The object of this lesson is to show that a man's action, or the action of a company of men, or of a corporation, may affect others than those who do the act. The action of a trolley company or of its men will nearly always affect the traveling public, which must be considered therefore. The action of a grocer may affect his customers. The quality of the work of a bricklayer may affect the safety of passers-by. Children, and many grown-ups, do not seem to realize this serious truth.

Give this problem to the children for discussion, which may be an open class argument or a written one. An open discussion followed by a written exposition makes a good exercise.

Suppose there is a grocer who sells a poor grade of butter to his customers. The customers do not realize that the butter is bad because it has been put into such a condition that its taste, appearance, and odor are like those of good butter. A city official inspects that man's goods and arrests him for selling bad butter. The grocer declares that what he sells is his business and his customers'. What right has the city to interfere?

Suppose this grocer sold meats that he did not keep in a clean place. Suppose he were fined for selling meat that had been kept in an unsanitary place. Suppose he said that it was his affair how he kept his store and that his customers saw how things were, and if they were satisfied, why whould the city interfere? (The answer is, of course, that a city must protect the health of its people.)

Disease might spread widely from one unsanitary butcher shop. Perhaps the customers themselves might be willing to run the risk, in which case the great majority of the people would have to protect those customers from contamination so as to protect themselves. People are often forbidden to enter a quarantined house. They might be willing to run the risk of getting the disease themselves; yet they might not only get it themselves, but spread it further in the city. So, for the good of the public, that man who would enter a house containing some contagious disease must be kept from doing so. And, for the same reason, that is, for the general good, a store must be kept sanitary, and food sold must be pure.

Suppose a trolley company decides to add an extra hour a day to the time of its men. Suppose the men object, and decide to strike rather than even talk it over, and suppose the company persists in its decision without consenting to talk it over. Suppose, again, that the men of a trolley company, despite the fact that they are receiving a just wage, decide to demand an increase, and, upon refusal, decide to strike. Here is a great question. Who is to be considered besides the men and the company? Who else is affected by a strike besides the employers and employees? Bring out the fact that the trolley is a public necessity, that the public is to be considered first of all, that public convenience and necessity should be of more concern than the demands of either company or men, that the public has final rights in the case. For this reason the public should see to it that no strike occurs, and that arbitration takes its place, a public arbitration. No unfair strike or unfair company measure can succeed against general public disapproval.

Similarly have the children discuss why it is proper for a city to require that buildings be inspected, from their masonry to their electric wiring; why it is proper for a city to quarantine a case of contagious disease and make restaurants, stores, and hotels follow certain laws of sanitation. Bring out the idea that a community must be managed for the good of the greatest number, and that individual wishes, if wrong, must give way to the wishes of the majority.

The other idea to be brought out is that the employers and the employees in public-service corporations, like trolley companies, railroads, and the like, must consider the wishes of the public as well as their own desires, and that the first have no right to cause strikes by unfair regulations and measures concerning their men any more than the latter have to strike unless there is a very serious matter at stake, and even then only as the last resort. An open appeal to the public will often accomplish more than a disorderly strike, however necessary the strike may be at times.

These ideas may seem a little difficult to make clear, or to have the children make clear for themselves; but the writer knows by experience that children of fourteen can understand the matter very well, and it is very necessary that they should discuss such things at this time, for it is the last year in school for many of them.

Ideals

Most children of fourteen have an ideal type which they think they would like to resemble. Often this ideal is not a very high one. Boys frequently admire prize-fighters before all others, for instance, and this is only natural, after all. Boys of fourteen are at an aggressive, intensely masculine age, and the idea of a combat appeals

to them. They are strong for adventure. They will devour the most impossible adventurous fiction without question, knowing inside their minds that it is all untrue and impossible stuff, but wanting to believe it with all their might. Therefore you must not expect boys of this age to have delicate and *spirituelle* ideals. They are likely to be strong and crude ones, and they should be so, if the boy is a real one.

Yet boys can be led to have for ideals adventurous heroes and battlers who are ideal in other and higher ways.

By this time, if this system has been carried out completely, the children should not feel particularly self-conscious when they enter discussions or write their opinions. The average school child of fourteen, when asked to write a description of his or her ideal, will then and there make up an ideal that he or she thinks will please the teacher.

Teachers are apt to be far too critical. Their function is not to criticize so much as to lead and to aid. This critical attitude is a natural product of that part of our educational systems which requires children to prepare lessons at home and recite upon them next day under the criticism of the teacher. It is only too common and well-pointed an opinion that many parents do the actual teaching. And woe betide the

children if their parents do not teach them well!

One result of this system of moral education should be the development of a feeling of friendship and co-operation between teacher and pupil. There must be such a feeling of friendship and confidence or this lesson will fail, for the average child will be quite well aware that his or her ideal will not be such as might be considered best from the standpoint of an adult and a teacher at that. With the feeling as it should be, however, the children are likely to write a description fairly close to their ideal, though exact description of so evasive a matter could not be expected—even of humans much older than school children! But the attempt to describe the ideal on paper will cause the child to consider it more carefully. Much unworthy glamor fades upon analysis.

A child psychologist of the writer's acquaintance once said that the way to cure a small boy of "calf love" was to compel him to write a careful and comprehensive description of the object of his adoration—and usually the adoration would fade like snow before the sun! It is the old matter of analyzing beautiful poetry. The analysis is likely to cause a certain dislike for that particular poem in particular and all poetry in general. So while such analysis may be bad for a child's growing taste for literature, it may

be just the thing for the examining of a child's ideal. If the ideal is unworthy or false, the child will see the weak points as soon as the ideal is described on paper.

When these papers are looked over by the teacher, the critical attitude should be avoided scrupulously. Children are exceedingly sensitive concerning their fancies, and different kinds of ideals should be brought forward with all delicacy, allowing the class to discuss them without letting any one know their authors.

If a child's ideal is a good one, it will stand this test; if not, it will be shaken or destroyed. This lesson should be followed by several taking up two or three ideal characters, in the manner previously described. Lead the boys to develop strong and knightly ideals and the girls to develop others characteristically feminine.

Body, Mind and Soul

There are two objects in this lesson. One is to show the relationship between the physical, mental, and moral, and another is to make strong the lesson that a real citizen should be as strong in every way as possible, for the strength and prosperity of a country are equal to the sum of the strength and prosperity of all the individual citizens.

Ask the children to give examples of cases

where the physical condition will affect the mental ability. The following points are likely to be brought out: that the mind does not work well when there is physical pain, when the body is fatigued, immediately after a large meal, when the body is affected by some drug, and so on. It is easy to cause children to see that there is a direct relation between the physical condition and the working of the brain. Perhaps some will tell how improving the physical condition will improve the mental ability. The physical-training program as herein described should make that clear.

Ask the children to give examples of cases where physical conditions will affect one's behavior. They may say, for instance, that when one is very tired one is apt to be cross. Crossness may also come when one is in pain, when the eyes are out of order, or the digestion, or when one has a severe head-cold. The children will soon see that physical condition has some connection with the moral side of one's nature.

Ask the children to give examples that will show how one's behavior will affect one's mind. Show that one cannot do good mental work when very angry, or when in fear, or when "excited."

By this time it should be clear to the class that the body, the mind, and the "soul" have a close inter-relation. Ask them which one has the

quickest effect on the others. They will answer, no doubt, that the body has the quickest effect on the other two. The children can now see very clearly the point that any abuse of the body is very likely to affect the mind and the character.

The physical work by this time should have given the children some very definite ideas as to the harmfulness of tea, coffee, and tobacco. But at fourteen they are old enough to appreciate statistics, and even to look up some on their own account.

A child might copy the following tables on the board for the others to copy into a note-book in which such notes may be kept. It would not be out of place to have them in the "citizenship" note-book, for it is one of our points that the best type of citizen will avoid things that will make him or her less efficient.

The following table is composed of statistics obtained from 400 private-school boys. It shows a relation between the school-marks and smoking, by comparing the yearly report averages of smokers and non-smokers of ages from 12 to 17 inclusive.

Age	12	13	14	15	16	17
Average of non-smokers	83	90	89	84	87	85
Average of smokers	73	75	73	75	75	68

A public grammar school was studied and the

ages of the boys in every class were taken. It was found that with only two exceptions all the boys who were a year, and all those who were two years older than the average of the class were smokers, and that with only four exceptions all the boys who were a year or two years below the average age were non-smokers.

In the same school the children who had "skipped" a grade or half-grade were studied. Only five per cent. of the boys who "skipped" had ever smoked.

In the same public school the health records of all the boys were studied, and it was found that all the boys who had had nervous disorders were smokers, and that 71 per cent. of those who had had digestive troubles were smokers. It was also found that a considerable majority of the boys who had had typhoid-pneumonia, appendicitis, diphtheria, and eye-trouble were smokers or had been smokers.

In another public school the physical measurements of the boys were taken at the beginning and at the end of the school year. It was found that the non-smokers gained 30 per cent. more in height and 16 per cent. more in chest expansion than did the smokers. That is, for every three inches a smoker grew, a non-smoker grew nearly four. In a few years this would make quite a difference!

All the statistics given were obtained by the writer. The following figures were found in studying the history of the class of '91 of Amherst College:

The non-smokers increased in weight 24 per cent. more than did the smokers; they increased 37 per cent. more in height, and 75 per cent. (!) more in lung capacity.*

The facts here given should prove to the boys that smoking affects one both physically and mentally, and so must also affect one morally.

Have the children look up, in physiologies or elsewhere, articles on the physical effects of nicotine, as well as their state and city laws concerning juvenile smoking.

The following statistics were obtained in a public school by the writer. It was asked how many children drank coffee each day, and how many cups each time. The results for the children of eleven and twelve years were as follows:

Considering weight and height:

Of the children 11 years old, the coffee-drinkers averaged 3 pounds lighter and 1¼ inches shorter.

Of the children 12 years old, the coffee-drinkers averaged 4½ pounds lighter and ½ an inch shorter.

*See Seaver's *Anthropometry and Physical Examination*, published, New Haven, 1905 (pp. 183, 184).

Considering averages of lessons and conduct:

The children who drank no coffee averaged 73.5 in lessons and 75.6 in conduct.

The children who drank one cup of coffee per day averaged 70 in lessons and 72.9 in conduct.

The children who drank 3 or more cups per day averaged 67 in lessons and 69½ in conduct.

So we can see from the facts that coffee seems to affect children not only physically, but mentally, and according to conduct averages, morally.

Few schools are without lessons on the results of using alcoholics. Have the children look up and report statistics concerning the results of using alcohol, results not only affecting the user, but affecting his family and his state.

If children can see that drinking and smoking make people less efficient in every way, and also lower the total strength and prosperity of their communities, and actually cost their communities large sums of money annually, they can see why abstinence is necessary for good citizenship.

Domestic Science

By this time, if the foregoing outline has been carried out, the girls of fourteen will have had the advantage of many lessons valuable for future mothers. A "housekeeping center" has been described. By all means the school should possess

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Baby's Bath in a Little Mothers' Class

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a model "home." It may be a little dwelling near the school—a dwelling such as a majority of the girls come from, or a flat, if they come from flats. As a last resort, perhaps a room or two, two being much better than one, can be had in the school itself, one room being a typical kitchen and the other a bedroom.

Domestic science, to some extent, is taught in the usual girls' high school; a little cooking and sewing get into the upper grades of the grammar schools. In a few instances sewing is given even in the primary grades. The most important topic in domestic science, however, the care of infants, is given in the rarest instances, and only in the high school. But the girls who need it most are in the upper primary grades, and in the lower grammar ones. They are going to work in a year or two, in factories or behind counters, and they need this kind of work, vitally.

Therefore, by all means, the grammar schools should include a course in the care of infants, a practical course, illustrated by means of real infants. In the little housekeeping center of the Thomas Wood (primary) school of Philadelphia, it was found that mothers in the neighborhood were glad to bring their babies to the center frequently, for the expert advice they could obtain there. On the days set apart for this work there were rarely less than eight infants on hand, and

often more, and the girls of the school, twelve, thirteen, and fourteen years of age, learned how to care for infants with real ones instead of plaster dolls.

All this provided a great opportunity for valuable talks concerning the health of infants and their mothers. It enabled the girls to see the home, as an institution, in a broader and better light. If sex hygiene is to be taught to girls, it had better be under such circumstances, in a "home" atmosphere, and, until the girl is fifteen, more or less indirectly, as has been described.

Manners

This should be a repetition of the previous lesson in manners. It might be well to have a table set in the class room and have different members of the class demonstrate good table manners under actual circumstances. The manners of groups of boys and girls of fourteen and older, in public conveyances and in the streets, even when the children are from so-called good families, is generally not all that could be desired. There is likely to be loud talking and laughing among the girls, horse-play among the boys, and a general disregard for the comfort and feelings of others who happen to be present. Ask the children to describe what would be considered bad manners under various conditions.

Happiness Through Doing

Without warning, give all the children a slip of paper and have them write as quickly as possible what it is that gives them the greatest enjoyment, what it is they *like best* to have or to do. They should be allowed a very short time for this writing. Then the papers should be collected, and nothing more said about them at that time. They should be gone over and the classes of subjects listed. A number will say that they like most to *have* certain things, sometimes money, but generally a very great majority will say that they like *doing* something more than anything else.

When these figures are all listed, the subject of happiness can be taken up. Ask the children if they can tell what brings happiness. Now, when all the class is at it, and the natural competition arises, children are quite as likely to say *having* as *doing*. Then give them the results of their writing, and show that putting together what most of them enjoyed it was found that they enjoyed *doing* something more than *having* something.

Ask the children to tell what has happened when they have obtained something that they had wanted very badly. You can get them to acknowledge that there was great happiness as soon as the desired thing was obtained, and that the next day the pleasure, though there, was not quite so strong, and that the next day it was less, until,

after a while, interest in the thing was almost forgotten because of something else that was wanted badly.

In other words, the children can be led to see that the struggle to obtain the thing, and the anticipation of having it, brought as much, if not more, pleasure than the actual having.

Ask the children to imagine and describe their feelings if they were put in a place where every good thing was to be had by putting forth the hand, and where there was nothing to do. After a little thinking they are likely to decide that they would rather have fewer things and be able to do something.

Ask them to criticize the statement that "if all the world's goods were parceled equally among all the people, all would be happy."

Ask them which they appreciate most, something they have worked hard for, for a long time, or something equally valuable that was given them.

Ask them why it is they appreciate more something they have worked for than something which was given them. Lead them to see that it is because they have given a *part of themselves* for the thing they value—effort, physical, mental, or even moral. It is a part of themselves, hence they value it above something that has come without thought or effort.

Have the children write a composition on *Happiness*, telling what it is that makes men most happy, and why.

Concluding Note

This concludes the work for the fourteen-year-old children. It is to be remembered that in this year are to be continued the physical-measurement and training program, the vocational-guidance work, the citizenship work, and the domestic-science plan as described in previous lessons; not only these, but certain other previous lessons will lose nothing by repetition to these older children.

It is also to be remembered that what has been said about books and reading is particularly applicable to children of this age; for it is often at fourteen that a great interest in reading arises which, if carefully directed, can be of immense benefit.

CHAPTER VIII

A Reading List

This does not pretend to be a complete list of books appropriate for children of different ages. It purports merely to be a suggestive outline, indicating the types of books which can be understood and enjoyed by children at different stages of development, and which, at the same time, will aid in giving them an acquaintance with good English, besides developing a fund of high ideas if not ideals.

The topic of reading and its value has been considered elsewhere, but certain points are worthy of particular emphasis. The object of giving children good reading is to develop in their minds a practical working knowledge of correct English language, to give them a love for the best that is to be found in books, thus indirectly working for character-making through the development of ideas.

We make a fatal mistake in thinking that children are going to be taught to speak and write correctly by means of grammatical rules. I doubt much if the best English writers could

parse a sentence correctly—unless they had studied Latin and applied Latin methods of parsing to the particular sentence. Children in slum schools learn a good many things about grammar. They are able, after a while, to name all the parts of speech, to point them out, and to distinguish participial phrases, complex-compound sentences, and the like. And as soon as they are out of school they use their "ain't got's," "hasn't done it's," "that there's," and the like, just as though such a thing as grammar never existed. They use the language that makes the greatest impression on them—the language of their home and neighborhood—and no filling them with grammatical complexities will help them one iota.

Furthermore, we have a way of having our school children pick their reading matter to pieces. We try to make them critical. We want them to notice every clever technicality, to look up every allusion, and, as has been said, take each masterpiece apart, fragment by fragment, limb by limb, after the fashion of the coroner's inquest, so that it is no wonder that most children loathe their English work, and take to nickel novels and cheap children's serials with avidity. For the fact is that children enjoy interesting reading.

Now there are a vast number of books, inter-

eating to children which at the same time are very fine in language and thought. But these lessons, which the children might read with pleasure and profit, we make impressive and unprofitable by means of horrible technical dissections and morbid surgical examinations. All very many children look upon the term "good literature" as the name of a dry, uninteresting type of book, to be avoided whenever possible.

When children enjoy their reading, the very language they read makes its impression. Children imitate what they admire and what they practice. Several years of reading interesting books of a high grade will accomplish wonders, not only in cultivating a knowledge of good English, to be spoken and written, but also in developing a love for the finer things in books and in life.

Therefore, when you have class reading, do what you can to make it interesting. Let syntax go by the board. It is not natural for children to do well with anything technical until they are over fourteen years of age. Do not have long gaps between the readings of interesting books. It is infinitely better to spend twenty minutes a day in reading an interesting story than to put in forty minutes every other day. Better still, let the children who enjoy the story, take the book home and finish as soon as they

like. If the class reads the year's list of books long before the year is over, thank Heaven—and provide more books!

The following list arranges books according to the age of the readers. This is done advisedly. It has been said before that there is a great individual differentiation in children. Some children at twelve are as mature mentally and physically as some at fourteen, and some at twelve may be physically and mentally eleven or ten. The ideal class is one where children are arranged according to physiological age and not chronological. But it is not likely that such divisions will be made in our schools. Under present conditions it would be an extremely difficult matter to arrange. The best we can do, then, in arranging work for children, is to consider averages, so that the books mentioned are suitable for children whose characteristics are like those of the average of certain ages.

Six and Seven Years

There are many little stories which will be enjoyed by children of this age, and with these schools are well supplied. Andersen's and Grimm's Tales can be begun at this time, and used more extensively in the two years following.

Eight and Nine Years

Grimm's and Andersen's Tales

Lord Fauntleroy.....Burnett

Sarah Crewe.....Burnett
Rip Van Winkle.....Irving
Black Beauty.....Sewall
Reynard the Fox.....Edited by Jacobs, A. L. Burt Co.

Ten Years

The Prince and the Pauper....Mark Twain
Arabian Nights
King of the Golden River.....Ruskin
Little Men.....Alcott
Little Women.....Alcott
Dory Mates.....Munro
Wonder Book.....Hawthorne

Eleven Years

The Jungle Books.....Kipling
Wild Animals I Have Known...Seton
Eight Cousins.....Alcott
Robinson Crusoe.....De Foe

Twelve Years

Christmas Carol.....Dickens
Deerslayer.....Cooper
Pathfinder.....Cooper
Last of the Mohicans.....Cooper
The Pilot.....Cooper
Treasure Island.....Stevenson
Twenty Thousand Leagues Under the Sea.....Verne
Ivanhoe.....Scott
Talisman.....Scott
Lady of the Lake.....Scott
American Boys' Handy Book...Beard

Thirteen Years

Captains Courageous.....Kipling
Two Little Savages.....Seton
Tom Brown's School Days.....Hughes
White Fang.....London
Men of Iron.....Pyle
Rime of the Ancient Mariner....Coleridge
Vision of Sir Launfal.....Lowell
Evangeline.....Longfellow
Lady of the Lake.....Scott
Lays of Ancient Rome.....Macaulay

Fourteen Years

Merchant of Venice.....Shakespeare
Julius Caesar.....Shakespeare
Kidnapped.....Stevenson
Poe's Tales
Two Years Before the Mast.....Dana
Idylls of the King.....Tennyson
Homer's Odyssey
Le Mort D'Arthur.....Malory
Apology and Crito.....Plato (Jowett's translation)
Histories of Greece and Rome—(There are many to choose from. Select those that read like stories and avoid long and dry explanations).
Froissart's Chronicles
Life of the Spider.....Fabre
History of Peru.....Prescott
Walden.....Thoreau (for nature lovers)

Fifteen Years

David Balfour.....Stevenson
Les Miserables (selected narrative).....Hugo
The Prince of India.....Wallace
Ben Hur.....Wallace
David Copperfield.....Dickens
Plutarch's Lives
Addison's Sir Roger de Coverley Papers
Homer's Iliad (Bryant's translation)
Lorna Doone.....Blackmore
Henry Esmond.....Thackeray
Scottish Chiefs.....Porter
Tale of Two Cities.....Dickens
The Crisis.....Churchill
The Cloister and the Hearth....Reade
Lincoln's Speeches
Pilgrim's Progress.....Bunyan

A word of caution should be given. Children of a certain age differ greatly according to locality and environment, the latter including, of course, the home. So that, whereas the books assigned to a certain age would be appropriate for the children of one type or class, they would be a little "too much" for children of another type. This, to be sure, must be left to the individual judgment of each school. It might be said that this list was obtained by means of a questionnaire given a large number of children, and by actual trial.

CHAPTER IX

The Health of the Child

We have already discussed, to some extent, the relation between the physical health of the child, and his mental and moral condition. The relation is so close that one cannot be considered without the other. When physical conditions are not what they should be, then moral conditions are not what they should be. The school should see to it that nothing connected with the school will create or encourage an unhealthy physical condition, and, not only so, but the school should do its full share—and more—in helping to improve bad physical conditions.

As to the school itself. It is not necessary, these days, to say much concerning ventilation and lighting. New schools are being built all over the country that are above reproach. The worst seen by the writer have been private schools, and the reason for this is, doubtless, that there is an official inspection for public schools. Private schools can have as bad lighting and ventilation as they please, since it is left to the parents to see that all is as it should be—and the parents

of private-school children take little active interest in such matters. I believe thoroughly that there should be a compulsory inspection of private schools, with authority to compel the remedying of unsanitary conditions. If all the private schools of the country were suddenly inspected and the report published, there would be a great and sudden improvement in conditions. Some private schools, to be sure, are all that they should be, but many are no better than they have to be—and that means pretty bad.

The schools should see to it that the children are seated properly. The desks and seats should be adjusted to the size of their occupants at least once a year, if not twice. Many bad physical effects can be attributed to bad seating. It is our commonest fault.

The matter of a school lunch requires careful consideration. Where children receive good and sufficient meals at home, the question is not a serious one. But in some districts children come to school not only improperly fed but very often underfed. In Philadelphia it has been found that such conditions can be aided materially by having school lunches and dinners. In the former, single dishes may be had for a penny, and a dinner costs three cents. The menu is selected with the greatest care and the effect of these meals upon the physical and mental

condition of the children has been marked. Nor are these cheap meals expensive to provide. It has been found that the pennies paid by the children pay for the raw materials of the meals, so that all that remains is the expense of the equipment and the service, which is small, considering its value. Though this is a new idea in this country, it is anything but new abroad, particularly in England.

There should be medical and physical examinations of all the children at least once a year. Particularly should their eyes, ears, and hearts be examined, as well as their throats. Much backwardness and bad behavior can be traced directly to bad eyes, bad hearing, bad teeth, or adenoids.

There should be bathing facilities in public schools. The writer saw, in St. Louis, a splendid school where twice a week each class went to the shower-baths, the school providing soap and towels. It was the cleanest school the writer has ever visited, with no exceptions, and it was right in the middle of what would be called a "poor" district.

Play means a great deal when the physical, mental, and moral development of children are considered. The spread of the playground movement shows clearly how well this fact is being realized. A great deal of time with younger children, and even a considerable amount with

the older ones, should be devoted to play. Here again the work must be adapted to the psychological age of the children. Children under thirteen do not take kindly to mechanical plays. Class drills do not appeal to them at all, or very little, and the younger the children the weaker is the appeal. And the exercise *must* appeal or it is nearly, if not quite, valueless.

So for the younger children have competitive games in which individuals play for themselves against their fellows. This utilizes the competitive individualistic spirit natural to younger children. For this reason "team" games are unsuitable for them, though they can be used at twelve years, and are the most favored at fourteen and fifteen.

A valuable play is dancing. As G. Stanley Hall says, dancing has fallen upon evil days. The most modern dances are almost purely sensual, in a very bad sense, and have little of grace or beauty. Rhythm is left, but it is connected with a very simple series of movements, so that the dance itself has little attraction, the pleasure, such as it is, being almost entirely sexual.

And yet the dance, in its better form, is very valuable. The older group dances and the folk dances, and even the spontaneous ones which street children invent under the stimulus of the street organ, would be factors in the development

DESK TOO HIGH—A COMMON CONDITION FAVORABLE TO CURVATURE OF THE SPINE

of a child of no little value. Says President Hall: "Instead of the former vast repertory of fine and varied dances, replete with individual and varied meanings and associations, we have in the dance of the modern ball room only a degenerate relict, with at best only insignificant cultural value, and too often stained with bad associations. This is most unfortunate for youth, and for their sake a work of rescue and revival is greatly needed, for it is, perhaps, not even excepting music, the completest language of the emotions and can be made one of the best schools for sentiment and even will, inoculating good states of mind, and exorcising bad ones as few other agencies have power to do."*

The schools, here and there, are beginning to obtain this view of dancing, and it may be that, before long, the influence of the beautiful dances taught in the schools may show itself in the ordinary dance halls, and even, after a time, it is to be hoped, in the ball room.

As to sports and games in which teams play against teams, either within the school or against teams from other schools, much might be written. The development of team work is invaluable. A boy comes to learn that a team is successful only as each member sinks his individuality in the team, and plays for the good of the team

*Adolescence, Vol. I, p. 212.

instead of for his personal glory. Baseball is perhaps the best all-around team game for boys, but even football has its values under certain conditions. The elements of danger are being more and more eliminated, and most accidents of a serious nature seem to occur when younger boys play with or against older ones. The younger boy may be quite as large or even larger than the older ones, but his frame is not so firmly knit, and a blow that may not injure the older boy may injure the younger one for life. So if football is played, it should be seen to that members of a team should be of nearly the same grade of physical development and age, and, not only so, but they should play only against teams of their own age and physical status. This may be a little difficult to arrange, but it is worth the trouble. Furthermore, no boy should be allowed to play on a team unless he has had a very careful physical examination.

Track sports have a great vogue among school boys, and particularly among the boys of private schools, yet a great deal of caution must be used in this kind of play. Long runs are often dangerous. The street "marathon," now so very common, in which boys as young as fourteen or thirteen take part, is extremely dangerous and should be abolished. The advice in this kind of exercise, as well as for all kinds, is *not too*

much, and an expert, and not the boys, should decide what constitutes too much.

Basket ball is one of the good games that also requires careful oversight, for it requires and uses up a great deal of strength and endurance. A boy under fifteen or even under seventeen should have his playing time strictly limited to a few minutes. Yet I have known groups of boys to be allowed to play this very violent game all afternoon, to their utter and complete exhaustion, and often to their permanent injury. Unfortunately too few athletic "coaches" have any knowledge of physical training or of the developmental problems of growing boys, so that they often urge unfit boys into teams "for the honor of the school" (which really means for the advertisement of the school) and, not only so, are often likely to drive the youngsters far beyond their strength and endurance. They must have victories at all costs. Of the idea of playing a game for the pure sport of it they have no conception at all.

Of the value of music in a school, and of fine pictures, little need be said, for only in back-country districts are school authorities unaware of the importance of these two influences. Singing is becoming more and more of a factor in our schools, and it means much for the better moral development of the children.

Finally, let us see to it that all mental and moral defectives are discovered and weeded out of the normal classes. Real defectives can be improved much by scientific training, but never cured, and should be placed in institutions where they will not only receive this training under the best of conditions, but where they will be happier than elsewhere.

In some places these children are taken from the regular grades, but the fatal mistake is made of placing them in special classes—the moral defectives with the mental defectives, to the undoing of the latter. Often, too, these classes are kept in the same building with the normal classes, and sometimes in makeshift buildings of wretched character. They should be segregated as soon as discovered.

The teacher is usually able to tell, to some extent, when a child is not acting or learning normally. She can sometimes discover the *mental* defective, but the *moral* defective is more difficult to discover, and is often only found after much damage has been done.

Much care needs to be taken, however, for what seems to be a mental or moral defective may be merely a case where there is a constant physical irritation of some kind, such as is caused by eye-strain. Troublesome and backward children should be given a careful medical and mental

examination and their true status discovered. They can then be treated accordingly.

Of late there has been a spreading of the so-called "Binet mental tests." These are valuable as a step in the right direction, but have the fault that many of them are more pedagogical than mental. In no case should the mental examination be left in the hands of the regular grade teacher. Decision in such cases requires expert and experienced judgment, the result of special training, and much harm may be done by giving credit to judgments given by untrained teachers.

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